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TOWARD A CHRISTIAN AMERICA

THE MINISTRY OF SERVICE IN CITIES

By Mrs. Alfred Jeffery, Fresno, California

HOME missions play a large part in the Ministry of Service in cities of all sizes. The opportunities for service are many and varied. Yet there are many things that are common to all. Each group must discover the particular needs and problems of its own field and endeavor to meet them.

The primary need of every individual is to have a knowledge of Jesus Christ as Lord and Savior. How many there are in every community who do not have this experience. How shall they be reached? The Mission Church is the answer to the question.

My experience is based on mission work in California. Most of our missions are community projects. Many of them have community names, which emphasize the idea that the church is established to meet the needs of the community rather than to serve the denomination. Whilst denominational affiliation is necessary, it is not for the denomination that a church is established, but as a center for the proclaiming of the Good News of Jesus Christ.

PLANS

Many different plans are used to interest the members of the community in the church and its activities. Medical missions are established in the foreign fields; as patients come to see the doctor or nurse they are given a Bible lesson as they await their turn to be received. Often through these messages the patients find their Savior. So in our home mission work we establish means of contact with those we would reach. This may be accomplished through the organization of a Mother's Club, or other group work. More often the contact is made through the children, of whom there are many in every community. All parents are desirous of the best for their children. They want them to have the best education possible. They realize that the Bible School is truly an institution of education. Even those who

do not receive the Bible as God's Word feel the need of a knowledge of the Bible for its literary value. We have found children in our Bible school who come from homes that believe death ends all. What an opportunity is ours to reach them and plant in them faith in a loving Father and a life yet to be.

It is a well recognized fact that the Bible school is a great character building institution. Every mission is trying to meet the needs of many children who otherwise would be in no Bible school. Few people, if any, desire to live in a community where there is no church even when they do not receive its teachings themselves. They realize its influence toward building up the right kind of character in their children. This places a great responsibility on the teachers of these children when there is no help from the home, yet we have the assurance that we have the help of our Heavenly Father in every task.

A community mission meets a need that a large down town church does not meet. As a city grows, new communities spring up. The distances from the established churches become greater and greater. How are the children to reach their Bible schools until their community is large enough to support a church of its own? Again the mission church is the answer.

We find that many people send their children instead of bringing them to Bible school. One of the common things heard at a mission Bible school is, "I am a member of the First— Church down town. It is impossible for me to attend regularly and it is too far for Mary and John to go alone, so I am bringing them here. They can come here alone when I cannot bring them. I want them to be able to attend regularly." Even when the children are old enough to go alone, often they do not have the care fare to send them to their own church, which is out of walking distance. Is it not worth making an extra effort that these boys and girls may have an opportunity to form proper habits of church attendance in childhood?

Another need that is often met is the clothing problem. Have you not heard someone say she could not dress as the others did? In a smaller church this is seldom true. A clean, neat dress of almost any type is acceptable, and no one is made to feel uncomfortable or conspicuous.

PROBLEMS

There are many problems in such a ministry of service. One is that there is a large Bible school and a small worship service. The children come for the first hour, but do not stay for the Worship. Without a reasonable worship group how can a church be continued? Yet shall the children be denied the right of Bible training because their parents are not interested in attending service? By patient endeavor one finds that the worship service is built up by the interest created through the children. Parents often go where their children desire to go, and often unite with the church when their children are ready to confess Christ as Lord and Savior.

Another problem is to find suffi-

cient consecrated workers to supply the needs of a large Bible school. Every available person is called upon to help, and then often there are not enough. If you desire to be of service and there is no work for you in your church, you will be able to help some small group. A woman united with a large church. She offered her services as a teacher. It was a year before there was a class for her. She said she was sorry she had not united with a smaller church.

Yet another problem is the financial one. In a church made up largely of children the financial support is not sufficient for the needs of a church. This is a common problem. Until a few years ago a certain downtown church conducted a mission in a fine residential section of our city. The church felt unable to carry the financial burden. When the work was closed they found that they were closing a larger Bible school than the one in the mother church. Later another church in this same district was also forced to close because of lack of financial support. Many of the people have gone to different churches, but the children especially are not attending any church.

What is our responsibility? Shall we give up the work of teaching and preaching, the opportunity of gathering together in worship, because it costs us money? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let us each one do our part, whatever it may be, that all our fellow citizens may have an opportunity to know Him, whom to know is life eternal.

THE MINISTRY OF SERVICE TO FOREIGNERS

By Mrs. Anthony Caliandro, Woodcliffe, N. J.

SINCE Christopher Columbus discovered America, the Italian people have shared, to some extent, the life of America. There were Italian noblemen in Washington's army during the American Revolution. Throughout the development of this country the citizen of Italian birth or descent has played an important part. The number of Italians in early history was very small, yet the young Italo-Americans are influenced by their traditions and like to feel that their people have made and can continue to make real contributions to our nation's life.

Close to five million immigrants from Italy have come to the United States since 1871. Over four and one-half million in our population today were either born in Italy or have one or both parents born there. The largest number remained in New York City. Approximately one-sixth of the city's population are of Italian background.

On arriving in New York the Italian immediately went to where his fellow countrymen lived, where he could speak his native language and eat his native dishes, and be understood. This resulted in the formation of definitely Italian communities, so far as language, ideals and customs are concerned. The Italian immigrant in New York City,

twenty-five or thirty years ago was a stranger in a rather bewildering world. Poor, ignorant of the laws and customs of this country with very little opportunity of learning about them, he was lost outside of his own community.

NEW CITIZENS

Before many years had passed he began to believe in American citizenship. His viewpoint became "One dollar a day for a shovel with a man behind it and two dollars a day for a shovel with a citizen behind it." He got his papers and took the two dollars.

As the situation is today the youth have American ideals of equality and opportunity and there is very little left of what was built up in the religious and social institutions. They are for the most part Italians only in heritage. With regard to Religious inclinations, there are four groups.

(1) The Roman Catholics, who make up about one-third of the Italian population of our cities.

(2) A smaller number of Free Thinkers, Materialists, Agnostics and Atheists mostly found in large cities.

(3) Millions, apparently indifferent, who go through life without religious feeling or spiritual experience. This is the group we come in contact with mostly, in the metropolitan area.

(4) The fourth group is made up of Protestants, Waldensians, and converts of Protestant missions, numbering about one hundred thousand in the United States of America, certainly no charge of proselytizing can be supported with this estimate of the situation among these people.

We must know something about Catholicism in Italy in order to understand the Evangelical movement of the Italians. The church in Italy represented temporal power as well as spiritual leadership. Because of the temptation of material gain the temporal power became more and more abusive. The church feared another reformation and held up in horror as examples, Protestant individuals, in every community. The Waldensians were the Primary Evangelical group.

Finally Italy was united which took away its papal states and reduced the temporal power of the church, and this finally resulted in its losing its moral power with the masses.

There was a movement on the part of some priests who loved their people and had their cause at heart, toward a more hopeful relationship between the church and the people. Alessandro Gavazzi, known as Father Gavazzi, was a notable character in this movement. In 1854 he organized the *Chiesa Libera Italian* in Italy. This Free Church of Italy had, at one time congregations and institutions in every important city of the land. This was a symptom of the changing temper of the nation in regard to religious matters.

THE PIONEER MISSIONARY

Denominational societies did not begin the work among Italians in this country. The evangelists who started the work, were supported,

encouraged and sponsored later. The leadership came from the Italians themselves, Mr. Antonio Arrighi and Mr. Nardi, an Italian consul in America, who started the work in 1881.

A drummer boy in the Army of Garibaldi, Antonio was captured in the siege of Rome, sent to the galleys as a slave, escaped and came to America. He joined some fellow countrymen and started to tramp across the country selling plaster of Paris statuary to the villagers and farmers. In Fairfield, Iowa, he began to work in a store, met and became a staunch friend of an American harness maker, who, through his Methodist church, introduced Antonio to a new Life. Filled with the desire to share this new Life with others, he went to school, graduated from Ohio Weslyan University and Boston Theological seminary. He began to preach in Italian in the old Five Points Mission in New York City, in 1881. The Waldensian church has also contributed many leaders in the Evangelical movement in this country.

There are three major interests in promoting Evangelical Christianity.

(1) The remaking of individual life according to the pattern of the life and spirit of Jesus.

(2) Disinterested service to the people.

(3) The building of a new society free from prejudices, the promoting of Christian brotherhood and sympathetic understanding, leading ultimately to the establishing of the Kingdom of God on earth.

The program includes the starting of neighborhood houses, schools, hospitals, and social programs in the churches. Important activities are the teaching of English and Italian, assistance in securing citizens' papers, mothers' clubs with teaching of Home Hygiene, first aid, and general discussions on Home problems, classes in Bible study with habit talks, hand work, and other activities for juniors, home visitations and taking people to hospitals and clinics, Young people's groups with discussions of problems of the day. The spirit of Christ is present in the whole purpose of the work.

Some of the obstacles which we have to deal with are Ignorance, Superstition, Indifference and Lack of Family Adjustment. Juvenile delinquency is one of the problems among children of Italian parents. This is no prejudiced statement but a fact. It is due to the difficulties in family adjustments caused by the lack of a Christian ideal and a result of economic and industrial conditions.

Mothers working in factories, children in sweat shops—now another factor enters in—Unemployment.

Similar stories could be told of conditions, problems of adjustment, social and religious needs of Poles, Russians, the immigrants from the Balkan states, those from the near east region, those from Spanish-speaking countries and particularly the Porto Ricans in New York City.

There is much work to be done in the future. For at least fifteen or twenty years it will be necessary to hold services in the Italian language in many communities in large cities. Thousands of Italians are

without a spiritual outlook on life and need some inspiration and help to raise them from a despairing and doubting attitude toward life.

There are three types of work among Italians:

One type is distinctly missionary, in the older colonies of Italians, where the people for various reasons are still in areas of low social status. These churches must be supported for a long time with a progressive and experimental program.

The second type is with the second generation Italians everywhere. Here, the greatest problem will be adjustment between the older and the younger generation, and old and new cultures. Many of our churches belong to this class, among them my own, the Church of the Redeemer in West New York, New Jersey. The need here is to give the congregation more and more responsibility of the church's program and financing. As more of the leadership comes from within the group itself, the stronger it will grow. However it will be many years before they can become self-supporting.

The third type of work is a large and very important field and is one yet little realized. In the cities there are very few Protestant churches which do not have Italians in their parishes. The work of making them a part of our parishes is the next step. Many Italians who have had some contact with Evangelical churches live in communities away from Italian churches. Our English-speaking churches should try to reach these people and if necessary should enlarge their service in this direction by additional leadership. They should invite them to their services and make them feel at home.

A Christian nation of Christians! (Individuals united in Christian fellowship and service and exerting a Christian influence.) Surely such an end is worthy of our united effort and it can be achieved through Christ. This is the conviction of Home Missions and with this goal in mind we press on toward the Mark of the high calling of God.

We pray Thee this day for the poor and outcast of this land;
For those who from year's end to year's end
Have never enough for their body's need;
For those who live perpetually on the bitter edge of starvation;
For those who labor incessantly,
In heat and thirst for a miserable reward,
For those who are driven through want to shame and sin;
For those who lack bitterly thy light and thy life;
For all these, O, our Father, we beseech thy grace.
We ask Thee for a share of thy spirit,
That we may give ourselves, gladly and generously,
In the constant endeavor to rescue and emancipate
These, the needy and helpless ones of our nation—
These without whom she cannot be saved.

— *J. S. Hoyland, from A Book of Prayers.*

UNITED PRESBYTERIAN FRONTIERS TODAY

By Mrs. W. J. Harper McKnight, Buffalo, N. Y.

IN recent days the questions have been asked "Do Home Missions still have a part to play in the missionary enterprise of the Church?" "Is there a need for the establishing and maintaining of new work in the modern large city?" By way of an answer to such questions we should like to present, as requested, the story of the Home Mission work in one American city which seems to justify the worth of such an enterprise.

Something over eight years ago there were in the city of Buffalo, New York, five United Presbyterian Churches. Today there are ten organizations all of which are the outgrowth of a broadly conceived Home Mission program inaugurated eight years ago with the organization of the Kenmore Church by the pastor and session of the Riverside Church. At that time there were enlisted the services of the man whose name was destined to be inseparably linked with the pioneer days of all these Home Mission organizations—Mr. Walter Bickerton, a Bible School missionary who has rendered such service in the organization of Bible Schools as could scarcely be duplicated in any city. In the occupation of each field all the rules and regulations of the Comity Committee of the Buffalo Council of Churches have been fully met and satisfied.

BEGINNINGS

In December, 1926, Mr. Bickerton started his first Bible School in a little storeroom in a section of Kenmore, the rapidly growing suburb on the northern edge of Buffalo, in which there was no other Church within a radius of a half-mile. In May, 1927, an organization was effected with twelve charter members and in November a pastor arrived. One year from the following December a beautiful new building was dedicated and three years ago a fine manse was erected with the aid of the parsonage department. To date there have been received into the membership of the Church 539 members, the accession last year being sixth largest in the denomination. The Bible School numbers over five hundred and it has become necessary to conduct two sessions, one preceding and one following the morning worship service. So far as is known this is the only Church in the denomination where such a schedule is in operation. The School is closely graded and enlists the services of a staff of some fifty devoted workers. For several summers there has been conducted a Daily Vacation Bible School with an enrollment of well over the hundred mark each summer and a staff of some twenty workers, all of whom have been volunteers. The training of the children continues through a large Junior Missionary Society, Intermediate Young People's Society, Junior and Intermediate Choirs, Scout organizations, the Bible School and in the Sabbath morning worship service where since the first of October the average attendance of children has been around fifty.

SPIRITUAL GROWTH

Thus the story could be continued, but after all, numbers tell very little of that which is most essential. It is the spiritual growth which reveals the real value of the work —the hitherto unexplored frontier of prayer in the lives of people who are now happy in the possession of a joyous faith and an unshakable belief in the power of prayer; the penetration of the frontier of evangelism where consecrated men and women have gone out in His strength and found that in His name souls can be won into the Kingdom; the experience of the power of a midweek prayer group numbering over fifty at the present time. Perhaps the most unique frontier into which these people have penetrated is that which involves the attitude of the Church toward commercialism. The policy of abstaining from all commercial enterprises for the support of the Church and relying entirely upon tithes and offerings is the strict program of this Church. And may Kenmore, a product of Home Missions, bear testimony to the whole world that she has proven to herself beyond the shadow of a doubt that truly this is the more acceptable way. If figures told the whole story it would be interesting to note that the missionary contributions leaped to an increase of three hundred per cent and the current expenses proportionately, but here again the real value lies in the spiritual tone of the Church and particularly in the women's groups where the joy and happiness of devoting one's energies and support to real missionary work far outweigh the drudgery of commercial enterprises. At the present time the Kenmore Church is almost entirely self-supporting.

EXPANSION

Following along the Home Mission story we find that in January, 1931, Mr. Bickerton was appointed Bible School missionary at Hyde Park, Niagara Falls, a distance of fifteen miles from the northern boundary of Kenmore. In January, 1933, a resident minister assumed the pastorate and in December of the following year a commodious little church was erected. Today there is a membership of one hundred thirty-seven.

In the course of time the Home Mission program included the adoption of the Ellwood Community Church upon their request. The real spirit of this little group of people and their pastor is best exemplified in the way in which they added to a sum of cash from the Board of American Missions a tremendous amount of volunteer labor in order to complete and make beautifully attractive a very barren and inadequate building. Their organization being completed they report a membership of one hundred five.

The most recent work to be established is at Irving Terrace, a district on the northern edge of Buffalo and bordering Kenmore on the east. The constituency numbers approximately four thousand people, seventy-five per cent of whom, it was discovered through survey, do not attend any Church. At the present time the well-graded Bible School numbers one hundred ten with a staff of sixteen workers un-

der the supervision of Mr. Bickerton. That Home Missions generate home missionary spirit was manifest in the fact that at the beginning of this organization at least fifty per cent of the workers were recruited from the Kenmore Church. By the time this appears in print a full time pastor will be located in this field.

Last December Mr. Bickerton also assumed the superintendency of a Bible School in the Sheridan Park district located west of Kenmore. In March a congregation was organized with thirty-seven members and at present the Bible School numbers one hundred fifteen with a teaching staff of ten. Perhaps this is the most needy field from a real missionary standpoint since, by its very geographical location, it is quite isolated, there being neither school nor Church in a community of four hundred people. While the children are taken out to public school by bus there would not be five children go out of the community to attend Bible School.

And so it would seem that while in the past we have thought of frontiers in the light of geographical expansion, today we must consider them as spiritual frontiers existing wherever there is a great human need for the Gospel of Jesus Christ.

EVANGELISM THE ANIMATING FORCE IN HOME MISSIONS

By Mrs. R. T. M. McGill, Morgan Hill, California

WHEN Christ established the early Church through his disciples, it grew at a tremendous rate because "every disciple was a witness." In less than two hundred years there came to be two distinct classes—clergymen and laymen—instead of all being disciples. The laymen became so interested in material things that the witnessing was left to the clergymen. Ever since that time laymen have eased their consciences by hiring the clergy to do their witnessing. It is a physical impossibility for one man to do the work of a number of people. The rapid growth of the Church was halted and if it had not been a divine institution it would have breathed its last long ago.

Christ did not say, "Send"; he said, "Go." Every Christian has a personal world about him to whom he should go with the gospel. Christ knew that the lost would not flock to the churches to be saved, for time and again he told his followers to "Go": the Great Commission[1] recorded in the three gospels and Acts, "Go ye"; "Launch out into the deep, and let down your nets for a draught."[2] Dr. Conant says, "we cannot build a finely appointed spiritual fishing station on a prominent corner, and then expect the fish to come hurrying in from everywhere to be caught, even when we put on a special fishing campaign." If we are to catch men for Christ we must go "out into deep water where the multitudes of fish are." "Behold a sower went forth to sow."[3] He

went out into the field with the seed. The field does not come to the sower. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."[4] Why not pray for a good harvest! No, that is certain if harvesters can be obtained. Christ asked us to pray for labourers—harvesters.

Did Christ mean by harvesters foreign missionaries? Yes, but not those only. He said, "Go ye" and "ye" means every Christian, every follower of His. He said to begin at Jerusalem. Christ emphasized Home Missions first of all—your neighbors and mine; your Church and mine. Every Church in this country should be a Home Mission Church else there is no reason for its existence.

Losses are being constantly sustained by the lapse of church membership. How common the remark, "Back home we always used to go to Church." How easy, when people move, to leave their Christianity on the old home place! They do not take their church letters with them or send for them and after a few years their names are erased. Such spiritual decline is accompanied by numerical decline.

Truly our Churches need to be awakened! They need to be animated, re-vitalized. How is this to be done? The Word gives us Christ's plan. Just before his crucifixion and between the resurrection and ascension he told his followers repeatedly what he expected of them and of us who are his followers today. "Go ye," is the command to every Christian; "Into all the world," means each one of us in our own personal world, and since Christians are scattered over the whole earth, if each one would witness where he is, the whole world would be reached. "And preach the Gospel," means to witness; "to every creature" makes it individual work. Christ set the example, for seven of the eleven apostles who remained true to him were won by the personal appeal to them as individuals and probably the other four were also, but the details are not recorded in the Word.

THE MESSAGE

What should the message of the Church be? Luke makes this plain: "Thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."[5] Christ's last words before he ascended sum up the message of the Church, "Ye shall be witnesses unto me."[6] So *the message of the Church is Jesus Christ.*

THE POWER

What gives the witnessing power so that it is effective? Christ told his disciples to wait for the Holy Spirit. They prayed and the Holy Spirit transformed those humble fishermen to brave, courageous spokesmen. Power comes through prayer. The one hundred and twenty men and women prayed and received power for witnessing. Then they went out among their friends and told them about Christ. Christ selected Peter to preach and 3,000 accepted the Saviour as a result of the witnessing by the disciples.

They came to hear Peter preach because of the witnessing of their friends.

THE PREPARATION

What preparation should a Christian have for witnessing? Should one wait until he has an expert knowledge of the Bible? Dr. Trumbull said, "It does not call for expert knowledge of the contents of the Bible but it *does* call for unshaken, unshakable knowledge of what Jesus Christ has done for us and for a deeply rooted purpose to share that knowledge with others." "The best way to begin is to begin; and the best time to begin is now." Little children in school learn to do by doing, and so will Christians as soul-winners. Jesus said, "Follow me, and I will make you fishers of men."[7] He will train us. Our part is to begin.

Because witnessing is the most effective work for Christ, Satan opposes it most bitterly. Dr. Trumbull, after nearly half a century of speaking to people about their soul's salvation says, "Never to the present day can I speak to a single soul for Christ without being reminded by Satan that I am in danger of harming the cause by introducing it just now." How many persons refrain from doing anything lest they should possibly do the wrong thing just now! Not doing is a sin. "Inasmuch as ye did is not, ... depart from me."[8]

THE METHODS

How shall we begin? We should know something of the interests of the person. Tact means "touch"—a touch on the right spot rather than the wrong. It is *winning* men to Christ. We cannot win by antagonizing. Jesus first interested himself in helping the men catch fish. They had been fishing a long time and were tired and doubtless "out of sorts." After Jesus helped them to catch so many fish they were ready to be interested in *anything* Jesus had to say. Dr. Trumbull says it was the same as Jesus saying, "I have helped you to catch fish; I want you to help me to catch men. From henceforth thou shalt take men alive." Helpful service rendered in the name of Christ opens the way for effective witnessing. Honest commendation is another means of approach for it destroys opposition and leads to more intimate handling of the vital subject. To be a good listener is one of the surest ways of winning and holding men. Our purpose should be, "to get close alongside of men, just as they are, in order to show them that they are dear to us and to our Saviour who would be theirs."

Whom should we try to lead to Christ? "He (Andrew) first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus."[9]—winning the members of our own household. Philip recommended Christ to his friend, "Philip findeth Nathanael and saith unto him, We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph."[10] Jesus said, "to every creature." Whom have you met today in your personal world? Did you tell them about Jesus?

What hinders Christians today from witnessing? The lack of a definite resolve to do so. Satan is ever present trying to prevent these definite resolves. A minister cannot possibly do more than ten hours a week of calling and personal work. If one hundred Christians would give only one hour a week, more could be accomplished than the minister could do in ten weeks. What hour this next week will you devote to this work? Set a time early in the week. Don't wait until the rush of the end of the week and then crowd it out altogether. Also, we should pray each morning that we will have an opportunity to witness during the day and then we should be on the alert, ready to seize the opportunity when the Master opens the way.

In Christ's intercessory prayer he prays not only for those "whom thou hast given me" but for all those who "shall believe on me through their word."[11] He is counting on us to lead others to him. That is his plan. We have failed him in the past.

Our Lord needs harvesters. "In a suburban New York Church that had not had a conversion for years, the young people were spurred to action and went after their chums, which resulted in thirty-two joining the church in one evening." In another church in which "the Official Board led the way in personal work, the membership was increased from six hundred to twenty-one hundred in a little more than four years." Why was it that great numbers were brought to Christ in Spurgeon's church? This is the secret. "For many years, three thousand and more of his members came forward in a church service, and, in a most solemn pledge, took his hand in token that for another year they would together give themselves to the work of taking Christ to the lost. The result was that Spurgeon never stood up to preach without looking into the faces of scores of unsaved people to whom his own members had been witnessing.

May our prayer today be, "Lord, give me a passion for souls." Christian man! Woman! Someone near you is waiting today for you to go to them with the story of salvation. Will you go?

(1) Matt. 28:18-20
Mark 16:15
Luke 24:46-49
Acts 1:8
(2) Luke 5:4
(3) Matt. 13:3
(4) Matt. 9:38
(5) Luke 24:46-48
(6) Acts 1:8
(7) Matt. 4:19
(8) Matt. 25:40-36
(9) John 1:41-42
(10) John 1:45
(11) John 17:20.

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CHILDREN AND CITY MISSIONS

By Miss Lillian M. Robertson, New York, N. Y.

THERE are at least 10,000,000 children in our cities without Christian teaching. The highly-privileged class has good homes and wide opportunities. Many of them need the Gospel. But when we speak of City Missions, we have a fashion of thinking of the under-privileged, who lack all that the first group enjoys.

This under-privileged class is found in all cities. The World's Almanac of the current year, lists 77 cities that are replicas of our great metropolis in essential details: There are congested districts; there are noisy streets, scenes of confusion, dice-throwing on the curb, card-playing, quarrels, fights, in all of which the children participate with a sophistication that is alarming. These sections breed gangs and criminals. In one such neighborhood the police say that they can track old criminals more easily than the boy gang. So perfected are their signals and means of communication, that they commit depredations, while the police are powerless. The writer saw a boy leap into the rear door of a passing baker's wagon, take a carton of cakes, and escape while a crowd of onlookers cheered approvingly. A second boy tried the same trick, but his carton broke, and the cakes strewed the crossing. He was cheered, and encouraged to try again. A club of teen age girls under the leadership of the minister's wife told lies so fluently that they were challenged to try to live through one week without telling a falsehood. At the end of the week, without exception, the girls said it couldn't be done.

POLYGLOT POPULATION

There are as many nationalities in these districts as in the Pentecostal crowds at Jerusalem. If one could check up on the Lower East Side, New York City, and "Hell's Kitchen" on the West Side, the enumeration in Acts would be a fairly accurate roll of the city make-up. If these nationalities were Christianized, foreign missionary problems would be solved in large measure; for every saved soul would be a potential missionary to his homeland by letter, visits, and influence. Children are the surest *entree* to the home.

The Church has not been wholly unmindful of these unreached children, but has hardly scratched the surface. Work has been done in some neighborhoods and these have been transformed by teaching the life of Christ. May we suggest some ways by which the Church could reach more of the children quickly and successfully?

WHAT'S IN A NAME?

Do we make a mistake when we label our work for children as a "Mission"? It is our observation that the word "Mission" is anathema to most of them. Children are wary of anything that might abridge their freedom, and to be "good" in the usual acceptance of that term would seem to imply re-

strictions that are undesirable. Too often parents are suspicious of any movement that on the surface links their children to the Church. But a different word! "Club Groups", "Friendly Neighbors", "Community" or "Social Centers"? If, under some such name, Bible teaching is coupled with supervised recreation, using week days, the response of children and parents is immediate and enthusiastic. Such is human nature. Little A. came to the missionary saying brightly, "My father says I must never say the name of *Jesus*, never, *once*." The wise missionary smiled, made no reply, but asked the children for their favorite song. A. was the first to beg for that lovely child's hymn "*Jesus* loves me, this I know, For the Bible tells me so," and sang it with all her little heart. Twenty boys from a disreputable neighborhood applied for play privileges, with the distinct ununderstanding that they receive religious instruction in exchange. The satisfied leader went off saying "swell". Whatever plan is used to coax children to listen to the Word, the Church will stand behind the plan, guiding and encouraging.

SHALL OUR METHODS BE ALTERED?

Conventionally, the Church has expected that children should come to its services for instruction. The flaw in this expectation is that the children do not come. In most sections like those under discussion, the children of the streets who do

CHILDREN IN THE FOURTY-FOURTH ST. COMMUNITY CENTER

This group includes several nationalities—Jews, Greeks, Italians and others. The three workers, lower left, lower right and upper right are a Muskingum College Girl, a daughter of an elder and a local neighborhood girl.

not enter the Church on Sabbath, far outnumber those who do. Jesus did not await his disciples in the synagogue. He found Peter fishing, Matthew in his office, others here and there. He sought his followers in their own environment, and so approved himself and his message to them, that they went along with Him. He went to the seashore, the mountains, the wayside, teaching to all who would listen. As teachers we might well ponder this. City parks are open; hikes are easily planned; there is no place like God's out-of-doors for conveying something of the Creator's greatness and His requirements. In the winter, indoor plans can be made, and the work continued without interruption. The point is that we need to *go out from* the church during the week, if the children will not *come into* the church for its stated services.

SHALL WE MODIFY OUR OBJECTIVE?

Missions have been regarded primarily as feeders for the Church. If a mission did not prosper to the enlargement of the church roll, it has been too often regarded as a non-productive investment. There is a re-thinking now of this objective. When the Church was in action as narrated in Acts, it is said that "crowds of men and women who believed in the Lord were brought in." (Moffatt). The prime matter was their belief and acceptance of the Lord. It is to the credit of our own Church that missionary work has been carried on in the South and other sections, with minimum returns to the denomination. Converts found their way into sympathetic organizations, and this sufficed. Our foreign missionaries see the wisdom of putting soul-saving first and denominationalism—not at all. We address our letters simply to "The American Mission."

Even so, it has been proved that believers sooner or later find their way into *some* church, and that denominational kingdom service reacts favorably upon the promoting denomination. Mr. E. J. Jackson, for years a worker among children in an Italian section in Westfield, New Jersey, says that the teaching of the children years ago, is now bearing fruit in church membership. Mrs. Thomas Chalmers, long a missionary to the Jews in New York, testifies that their converts almost invariably have had some contact with Christian teaching in early years. "My Word shall not return unto me void."

SOME RESULTS

Rev. W. C. Schaeffer, Allentown, Pa., has 900 children from his foreign population under instruction each week.

Little Jewish I. followed one teacher after another around to be reassured that if he believed that Jesus rose from the dead, he would some day go to live with Him. After each assurance, he said "I do." Will he ever outgrow that simple declaration?

Greek A. sought the missionary to visit her ailing mother, who does not speak English. The missionary wished to pray with her, but feared she would not be understood, and the little girl interpreted the message. The mother said to pray, and

(Continued on page 209)

IN BETHLEHEM

By Miss Laura Walker, Luxor, Egypt

CHRISTMAS in Bethlehem is unique. Many different Christian sects gather at the Church of the Nativity to celebrate the birth of Jesus. When the bells of St. Elias ring, to call the Roman Catholics to the service of adoration, great crowds are already assembling. Indeed, long before the bell began to ring the road from Jerusalem to Bethlehem, and all other roads as well, were thronged with multitudes hurrying along to secure a good seat or a good place to stand to view the colorful ceremonies.

At the appointed time the Bishop swinging the censer makes his way through the crowd to a place in the court and with him come the choir boys. Here in the presence of the people the Bishop and the boys put on their gay vestments, ready for the service.

This service continues until midnight at which time a doll bedecked, and in a gaudy cradle to represent the Christ-Child, is brought out and all kneel in adoration. The doll is then taken down to the grotto beneath the church and placed on the spot reputed to be the actual site of the Manger. Here is a slab of marble in the floor, on which are written in Latin the words—"Here Jesus Christ was born of the Virgin Mary".

Twelve days later the Greek Church, and others following the old Julian calendar, hold similar services. The Greeks with perhaps even more gaudy trappings with reading and singing and changes of vestments have their parades by day and mass by night. They too, carry a doll—"a staring-eyed, huge-headed doll which sits bolt upright in a golden chair in the Manger crypt."

Protestants are also permitted to hold a service and on Christmas Eve all evangelicals gather together, and under the guidance of Bishop Graham-Brown engage in a service in a chapel adjoining the church where they have the privilege of commemorating the birth of our Lord in a way that satisfies their souls.

May all who worship there on Christmas Day echo in their hearts the words of the hymn:

"O little town of Bethlehem
How still we see thee lie
Above thy deep and dreamless sleep
The silent stars go by:
Yet in thy darkness shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

"O holy Child of Bethlehem
Descend on us we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell,
O come to us, abide with us
Our Lord Emmanuel."

FOREIGN CORRESPONDENCE

ETHIOPIA

Mrs. Bruce B. Buchanan, Editor, Sayo, Ethiopia

TO MISSIONARY MOTHERS*

By Mrs. A. H. Wilson, Columbus, Ohio
Written from Sayo, Ethiopia

I presume all mothers who have children on the foreign field have a great desire to visit them and to see for themselves just how the work is carried on. If severe illness or misfortune comes to our loved ones, the anxiety is almost unbearable, but distance and expense forbid our going. Nevertheless when you feel that your children really need you, even though you have never been far from home and you are somewhat old and decrepit, you will suddenly yield to that longing in your heart.

With never a serious thought that I would actually go to Ethiopia, all at once I found myself madly trying to get ready in two weeks' time to accompany Miss Ruth Beatty who was going direct to Addis Ababa.

There were all traveling arrangements to be made, my home to leave in order, a husband to be cared for, farewell dinners and parties given by kind friends, but finally with many things left undone, I was on my way to New York to join the missionary group that was sailing for Egypt and Ethiopia.

Being a missionary mother, I have been royally entertained. Even the fatted calf was killed, and a barbecue picnic was enjoyed by all under the eucalyptus trees on a wonderful moonlight night. Everyone marvels at my bravery. However, the Lord has cared for me in a wonderful way and I have not had some of the discomforts I experienced at home. In fact, I have been a better traveler and trekker than most of the younger generation who were in the party.

Arriving at Addis Ababa October 17, my 34th wedding anniversary, I found my family in the throes of getting ready to go on a three months' trek to Gorei and Sayo and back to Addis Ababa, this being the time for council meeting at Sayo.

The caravan consisted of some 30 men, 25 mules, a three months' supply of food, a cook, two small boys as helpers, our interpreter and evangelist, Misses Nichol and Faught, my son, Dr. H. J. Wilson, his wife and baby Barbara and myself.

The strongest mule had been selected to carry my 160 pounds avoirdupois and all were solicitous for my safety and welfare.

We were each informed that our personal belongings must be packed in one metal box about 10x14x22 inches and that was to last us three months. How could we ever get along with such small space! We did and liked it.

One of the most worrysome things on trek outside of flies, bugs and ants, is trying to find things that you are positive you know just where they are, but which have an uncanny way of not being where you thought they were.

Only once were we caught in the rain, as most rainfall comes late in the afternoon or at night.

How rejoiced we were to arrive at a Missionary Station! At Nakempti, where the Swedish people are doing a fine piece of work, the S. D. A. people at Gimbie made us

*The first copy of this article which was written April first, was lost in the mail. Mrs. Wilson wrote a second copy which was received November first. When the disturbances of war made it necessary, Mrs. Wilson came with Mrs. Harold Wilson and the two "wee Wilsons" to Assiut, Egypt. Later word has been received that Dr. Harold Wilson has joined his family and that Mrs. Wilson will be returning to her home in Columbus, Ohio, in a short time.

most welcome, as also did the German Mission at Ira.

To sit at a real table, partake of well cooked food, to enjoy a real bath, to sleep in a nice clean bed, but most of all to have fellowship with these Godly people, are some of the high lights of trekking in this country..

Surely no sunrise or sunset could be more beautiful or excel in any way those of Ethiopia. The ever changing colorings are indescribable and the grandeur and beauty of it all bring tears to one's eyes.

Quite often we were on our way as early as 3 or 4 o'clock in the morning, occasionally at 2 o'clock, to avoid traveling in the heat of the day. We were well repaid for our early rising by the lovely dawn and sunrise.

Trekking in Ethiopia is a great lesson in Faith. You just cannot plan on what you are going to see, what is going to happen next or when anything is going to be done.

Our group often sang as we rode along on our mules at the terrific speed of two or three miles per hour:

"The bear went over the mountain,
The bear went over the mountain,
The bear went over the mountain
To see what she could see.

"She saw another mountain,
She saw another mountain,
She saw another mountain
Was all that she could see."

There were always new sights and new experiences just ahead.

The work in Addis Ababa, Gorei and Sayo is vastly different as to location, people and needs.

In Addis Ababa our George Memorial Hospital, two and a half miles from the heart of this capital city, has to compete with several other hospitals. In this country as in our own, folks try to get all they can for nothing, so it is hard many times to know just how far one can be justified in caring for them free; as to who is worthy and who is not.

Gorei was the first of our stations to be visited. Talk about hospitality from busy people! We certainly found it here. The mission compound situated on the very edge of the market place, presents both many atvantages and disadvantages. Dr. and Mrs. Dougherty and family of five, together with Miss Viola Bayne, Registered Nurse, Mrs. Ruth Walker, Teacher, Rev. and Mrs. C. F. Kenneweg, have a wonderful opportunity for service and are accomplishing much for the Master here. The women meet two or three times per week to learn to pray. At one meeting I attended, more than 30 women spent the whole time in prayer. There was no hesitancy or waiting. The women of this country love Christian fellowship and love to take part in the service.

Sayo is our third station, beautifully situated and set upon a hill. Here is Jean Orr Memorial Hospital manned by Dr. Stuart Bergsma and one young German nurse. The clinic runs an average of over 50 per day. These besides the regular patients and operations. During smallpox epidemic more than 200 per day have been cared for with vaccinations, etc. The patients are taken care of in groups, first hearing a gospel message from the Doctor or a native evangelist before they are admitted to the clinic. Miss Isabel Blair has charge of the school and since Rev. and Mrs. Buchanan with their three boys are just now at home on furlough, the work is unusually heavy for Miss Blair.

All our missions are shorthanded on workers and when they are asked to stay an extra year before going on furlough their nerves are almost wrecked. This is neither fair to the work nor to the workers. Folks at home can never know how hard it is and how nerve-wracking to get things accomplished in Ethiopia.

Here is an unusual opportunity for evangelistic work in the villages where churches and schools are being started and where the gospel is being taught by native workers. These are partly self-supporting, aided by special gifts from America. Folks from these villages miles away come to Sayo to church, numbering 400 to 500 at morning service and 150 to 300 in the evening once a month during dry season. The little native church is overtaxed for room. A beggars' class of 40 to 75 meets outside with a native evangelist.

How thrilled I was to meet Blind Gidada in the Sayo church and what a man of God he is! Four other blind men have been taught Braille by him and all have learned to be evangelists. They go to the villages each day to preach and to tell what God has done for them. Their faces just shine as they give their messages and they are bringing many to confess their sins.

Twenty-five dollars will support an evangelist or teacher in a district school for six months; fifteen dollars will keep a boy in school, feed and clothe him for one year; many must be turned away for lack of funds. A wonderful opportunity for a paying investment in changed lives.

Since Dr. Bergsma must soon leave for America and the Council voted for Dr. H. J. Wilson to take up the work in Sayo, his wife and Barbara remained here. I mounted my old gray mule once again and returned with my son to Addis Ababa to help pack household goods and after many and varied experiences we arrived back in Sayo March 18, having traveled some 1200 miles via *Buccalo* (mule).

If my husband were here I would be willing and happy to spend the rest of my days ministering to the needs of these people of Ethiopia.

CHILDREN AND CITY MISSIONS

(Continued from page 205)

during the prayer, interrupted excitedly, "O God, I do understand, I do understand."

Two churches in a big city opened Vacation Bible schools. One posted the notice "Protestants only." The other accepted all who applied, and had a motley crowd At the close of the five weeks' session, these children from varied nationalities and homes, were praying in the name of Jesus (Jewish lads and girls included), reciting whole Bible passages, singing the Twenty-third psalm from memory, telling Bible stories, dramatizing them, and taking home handwork on Biblical subjects for their proud parents to display to their neighbors. The community evening to which parents and friends were invited was a demonstration of pure Bible teaching. Consciously or unconsciously, those homes are being influenced for righteousness by their children.

CONCLUSION

The future rests with the present. Shall the Church not prosecute its great commission under any name, by any method, with one objective only—to win souls?

"Suffer the little children to come unto me."—Jesus.

THE SUDAN

Mrs. R. F. Shields, Editor, Khartum, The Sudan

"WITHOUT BENEFIT OF CLERGY"—A WEDDING IN THE NORTH SUDAN

By Miss Aulora McIntyre, Omdurman, The Sudan, On Furlough, Lenox, Iowa

I want to tell you about Azeeza's wedding. Azeeza is one of my first pupils in Omdurman. She is clever and reads very well, sings about thirty or forty of the Psalms which we have taught her and was an excellent pupil, but her half-brother raised a fuss this fall and she had to give up her lessons. She is a Christian at heart, I think, and a good girl. Miss Una Coie and I and our teachers were invited to the wedding and on account of our intimacy with them got to see more than usual of the native customs. I used to think that a Moslem wedding consisted of little but eating, drinking and dancing and the formal entrance of the groom to the bride's house. But on the contrary, I find that it is crammed with ceremonies. They make a ceremony of everything — cutting the wood for the incense, cleansing the bride's body, combing her hair, dressing her, etc. We did not attend all of course for we were present only Thursday night for a couple of hours and yesterday afternoon. But I'll try to begin at the first so far as I know it.

The affair lasts about eight or ten days but if they conducted it straight through without intermissions, it could all be crowded into twenty-four hours, I think. The first day is "henna day." The bride has her feet and hands pasted with a kind of dough made of the henna in her home, and the groom comes —his first look at the bride—and puts henna in her right palm. This she resists with all her strength but of course he succeeds in compelling her. The henna leaves the skin a dark walnut or reddish brown. It takes the place of cosmetics, and isn't any more absurd. But the henna ceremony has another purpose too. The groom in his house goes through the same process but the main feature in both houses is the collection of money. A large basin with the henna is set in a prominent place and seven candles are lighted, mounted on the henna. Every guest who comes brings a money gift according to his ability. A recorder sits near and records what each one brings, then when that party has a wedding, mourning or christening the recipient must double the gift, thus paying 100% interest for the money. If he fails to bring it, he is sharply reminded of it and if he refuses there is a fight. If a person has the reputation of not giving liberally on all such occasions, the whole community holds it against him and pays him back accordingly—that is does not pay him at all.

Immense crowds attend clear through. A large party of the groom's friends and family on the one hand and the bride's party on the other. There is a bunch of girls, intimate friends of the bride, who stay with her night and day throughout. You remember in the book of Ruth about "Ruth and her maidens."

The second day is the "entrance day", the day the groom comes to the bride's house. That was the day we were invited. The bride's party stands outside the door awaiting the groom's party, singing and clapping. The groom's party comes, the young men all armed with long whips and when the bride's friends dance before the entrance they wave the whips over the head of the dancer and then the groom

beats them with his whip. This goes on for some time with singing, dancing, clapping, and then the groom has to bargain with the girls of the bride's party to let him in. First he offers than 50 P.T., then 100 P.T. But if he is well-off they will not let him in under 200 P.T., or $10.00. This money is divided among the girls of the bride's party.

The festivities go on far into the night every night. It was only the second day when we were there and every one looked worn, but they do not mind that. An important feature is that everything is under the direction of a professional who charges $15.00 for his services and gets numerous tips. He seems to be responsible for everything and keeps the uproar going at top speed all the time. He is a clown, too, and keeps people laughing to fill in any gaps. He is a course, brutal-looking fellow, notoriously bad, and scantily dressed in a pair of rather dirty white drawers and a shirt that comes to his knees such as men wear under the galabeah. He is dirty and untidy. He is responsible for the bride's room being decked out in new mattresses, pillows, etc. He sits in the center of the crowd and with a couple of others beats the native drums with palm branches stripped of their leaves and sings the raucous native songs and keeps the crowd pepped up to sing, clap, etc. He is energetic and if he keeps that pace for seven days he earns his money for this goes on day and night.

We went again the third day, and it was to be the important ceremony of "cutting the *rahat*." You know the *rahats* which I took home—the leather girdles with thin leather strips. That was originally the dress of the unmarried girls of the North Sudan, but of course here in the city they wear ordinary dresses over the *rahat*. On the third day, the groom cuts off seven thongs of the *rahat* worn by the bride. These are thrown out among the crowd and the lucky ones who catch them are the next in order for matrimony—much as the bride's bouquet at home. Then the bride dances with the groom, though not in the sense of the western dance at all. He simply stands in front of her holding on to her necklaces, etc., as she goes through the sinuous contortions of the Sudanese dance and finally falls into his arms from exhaustion supposedly — though it is all in the plan.

The feature of a wedding that is most appealing and most important in the eyes of the Sudanese is the dancing. On the evening we attended there were sitting on mats on the ground no less than fifty young women and girls, all in clean white *t o b e s* draped gracefully about them and covering their faces. A group of young men hired for the occasion formed what would correspond to the orchestra in a dance in a Western land. They sang the Sudanese dance songs, the leader chanting then the others taking up a refrain. Finally one of the girls after much coaxing and pretended reluctance got up, allowed her *tobe* to slip off revealing her long braids of hair,—perhaps two-hundred of them — her numerous necklaces, nose rings, bracelets and anklets and a gaudy dress with no sleeves and knee length. She approached the young men close enough so that when she swung her head from side to side the braids would strike the one of the group she preferred. Then the lucky youth would place his hand on her head, sometimes leaving a coin there. She went through all the sinuous contortions of the Sudanese dance and the rest of the girls clapped in unison with the boys' singing. This went on for twenty minutes and we left. We were told that each one of

the fifty would take her turn before morning.

These girls are kept strictly "hareem" and a man is never allowed to see their faces ordinarily, but the occasion of the wedding removes all restraint and there is an intimacy that almost equals our western ways. Such paradoxes are characteristic of these people at every turn. It is impossible to generalize in regard to them. It is common to say that Moslem women are very much secluded, "hareem," but even our sophisticated westerner would think it going a good way for a girl to dance before a crowd of men in the sensuous performance that is the custom here and to keep it up night and day for a week. The dance is most repulsive. It has nothing attractive to a clean mind. It lacks the beauty of rhythm and has nothing but the raucous singing of sensuous songs with the accompanying tom-tom and clapping. Nothing but the appeal to the senses can account for its popularity. In fact every feature of the wedding has that appeal and one comes away with a feeling of nausea. I never attend a wedding if it can be avoided and as in this case, only for the sake of this girl whom we all love and who was compelled to endure these things against her will. She later told the teachers that she had stood out firmly against many of the things that were expected of her but she could not escape them all. She confessed that when she saw me in the crowd while she was dancing she was so ashamed that she wanted to hide.

It is clearly apparent that no superficial reform will change these customs. The government has made commendable efforts in trying to supress some of the most objectionable practices, such as the "zar", etc., but not the slightest attention is paid to the law and they brazenly carry on as if they enjoyed breaking the law. It is only by a change in the human heart that any reform can be accomplished.

"THE HOUSE OF BREAD"

The music of its syllables is sweet:
Bethlehem, whose name means "House of Bread".
The golden wheat fields running to its doors,
Upon their harvests are its people fed;
A lovely girl once gleaned these fields and found
Abundant wheat left strewn upon the ground.
From her there runs a lineage to One
A thread that gleams like spun gold in the sun.

The "House of Bread" how aptly is it named,
That little town that held a manger bed!
"I am the Bread of Life and he that comes
To me shall never hunger" . . . . Ah the words grow dim—
And we forget, we, who would follow Him,
The solemn music of that Bethlehem night,
The chanting angels and the star of light.

The world goes hungering for Living Bread,
For we have lost the vision that He had;
Because we fail our brothers are not fed.
They trudge the highroads weary, hurt and sad.
The need is great, as never was before,
O, blessed Saviour, come to us once more
Restore our vision; give this Bread again
That we may eat and share it with all men.

Grace Noll Crowell in Good Housekeeping.

INDIA

Mrs. R. R. Stewart, Editor, Rawalpindi, India

YOUR HOSPITAL AT SIALKOT

By Minnie Alexander, Missionary of the Associate Reformed Presbyterian Mission, Montgomery, India

It was my privilege to spend some time in your large new hospital at Sialkot, as a patient. I was impressed with the splendid equipment you have provided; the building is in keeping with the great work.

Most of our hospitals are just makeshifts and it is a pleasure to find a real hospital adequately equipped for the needs, no matter how serious or urgent. We who live afar have good opportunity to hear how the reputation of the new hospital and its efficient doctors and nurses and superintendent has grown. We not only hear it spoken of but we find our people going there—one hundred and sixty miles away! They go not only from our place but from every direction.

One Indian Christian said to me in her enthusiasm: "Miss Sahiba, whoever goes to that hospital gets well!" In my own heart I replied: "Well, yes, I did."

While lying there in my bed one day last April a Mohammedan woman from the city came to call on me. She said: "We are very grateful for this good hospital and for the kind doctors. Everybody has great faith in Dr. Hunsberger who has been here a long time, but Dr. Sharp is just like her. I did not know her until one day lately she came to see me. Her gentleness and sympathy won my heart, her medicine relieved my pain, and now the first doctor that comes my way is the one I choose. Miss Sahiba, it is Christ that makes them willing to serve us, their inferiors. I want to be a Christian."

A "specialty" of this hospital is an upstairs ward for orphan children and babies. Their dining room is on the roof and they have the roof for their playground. They spend much time in the sunshine.

The most striking child there was a Gurkha boy, deformed with rickets, whose mother had died and whose soldier-father had forsaken him. He was about the homeliest boy I had ever seen but, also, had about the happiest face I had ever seen. He was too "knock-kneed" to walk, so the doctor had put him into specially fitted boots for the training of his knees. With them he could run about and was here and there and everywhere, sometimes kindly helping the babies, sometimes naughtily teasing the little girls. My guess is that he will grow into a real Christian, going about telling what Jesus did for him through the Sialkot Mission Hospital.

There is not time to tell about the wee Mohammedan girl put into a cast to straighten her spine, nor about the pretty little thing who, when she did not get the attention of a Miss Sahiba when she was calling said: "You do not answer me, so I shall not give you any of my candy when I get some!" Neither is there time to tell of the twenty other attractive ones, how they ask the blessing at the table, say their prayers at bed-time, etc.

There are many grown-ups in the big wards, mothers and children, a few with T. B., one who had been mauled by a cow; an old man, nearly blind, given a place in Dr. Hunsberger's office; another on a bench at the front door—not willing to accept the statement: "This hospital is for women and children;" and upstairs was even Mr. Clements! All were full of confidence and hope, and few were disappointed.

The Indian staff is worthy of mention and commendation. The graduates prove themselves to be of real

*This article is an unsolicited tribute which was sent to the editor. Because it comes from one outside our mission it is doubly appreciated.—Editor.

help, and those who are learning are going to be.

The doctor needs patience when a raw recruit gives the dose of medicine intended for patient number one to patient number two! I think it was S. D. Gordon who said: "Patience is love at its best."

Miss Hill, the efficient Superintendent, is busy from morning until night. She brings a smile, too, in season and out. Mention was made that her name should be changed to "Martha" for she serves the live-long day. What escapes her eyes and the eyes of Miss Lundquist is hardly worth mentioning. Miss Porter at that time was helping, too.

I was impressed with the amount of work they all did and wondered how they kept themselves "fit". In addition to all this hospital work, they are doing a fine thing for the Christians of the city in the way of a tennis club. It meets every Saturday afternoon at the hospital grounds, where young people play tennis and badminton, and afterwards have a social hour, with light refreshments. There are college professors, doctors, Scottish and American missionaries, lawyers, merchants and others in this band. I heard good things said of the benefits of this club, in giving the young Indian Christians a pleasant place to go for clean recreation, and as a tie to bind them all together. But it takes energy to run a thing like this—on top of a week's heavy work.

There is nothing more attractive about the whole hospital plant than the little (not so little either) chapel built by the Young Woman of Philadelphia Presbyterial in memory of Mrs. W. B. Anderson. I never saw a more attractive church, viewed from any standpoint. When one sees it from the front she thinks this is the finest view; but when she sees it from the side she thinks: "I believe this is even prettier than the front," and so from the other side; and then she says: "This is the very best!" The inside is plain, simple, and beautiful. As I looked at it I said: "Oh! that Dr. Anderson could see this building! Did you send him a picture of it?" I knew her whose memory it perpetuates and her life, too, was beautiful from every viewpoint.

Rejoice in your splendid plant, be proud of yourselves, but do not forget to pray humbly that its tremendous influence may hastily speed the coming of Christ's kingdom.

THE FORSAKEN CITY

People are having a plague scare in Sargodha and the place has practically emptied itself in the last week. The shops are nearly all closed. There were only three vegetable stalls and one meat shop open today. This has seriously effected our hospital. We have only one patient who occupies a private room and the outdoor attendance has dropped from 125 to about 40 daily.

We are having evangelistic services and much of our time and energy are spent on them. A great spirit of revival is evidenced in the hearts of many people. *Frances Lincoln*

"ONLY CHRISTIANS ACT THAT WAY"

Beautiful for situation is our Taxila Hospital.

The sick and afflicted who come here, marred with pain through ignorance, superstition and sin see the grand old mountains round about, but few of them know of our Lord's promise to be round about his children forever.

A recent patient came from beyond the Frontier asking only to be made strong and able to kill his enemies. He boasted of already having killed several men and wanted to kill three or four more. The Evangelist told him of Jesus' love and the better way, "Forgive your enemies, do good to those who despitefully use you." The man replied, "Only Christians act that way; we never forgive. When I am strong again I shall kill those men." *Grace G. Finley*

(Continued on Page 246)

EGYPT

Miss Minnehaha Finney, Editor, Mansura, Egypt

BIBLE WOMEN'S CONFERENCE TANTA, EGYPT

By Mrs. Rachel T. Seiver, Fayoum, Egypt

The conference for Bible Women was held this year from August 10-19, in Tanta, at the Mary Clokey Porter Girls' Boarding School, kindly put at our disposal by Miss McMillan and Miss Williamson. For the first time, we gave an invitation this year to our school teachers to attend the conference, and eighteen responded, who with the thirty-seven Bible women made a nice group. There were forty-four guests who enjoyed the fellowship in the dormitory, the rest staying in town and attending the conference daily. We do praise the Lord for the spirit of love and cooperation manifested by the workers during these days.

Classes were held in the morning, consisting of a Bible study period, methods of work among Moslem and Coptic Christians, and a period of song, prayer and inspirational address. We were ably led in these classes by Ayad Eff. Shukralla, Sheikh Kamil Mansour, Rev. Girgis Grais and Rev. Labeeb Mishriky, who by their life among us as well as by their messages, were a help and an inspiration. One period was also given over to handwork, the class being conducted by Miss McCleery, and suggestions given were much appreciated by the girls, who will find them useful in their work.

Our afternoons were free and at this time we would gather informally on the lawn under the trees in the lovely garden of the school, and sing and pray together. Here we had an opportunity to become better acquainted with the girls and with each other, and share our experiences. Friends from town would join us and stay for the evening meetings.

The evening programs were varied, being led by Miss Rena Hogg, Sheikh Ayad Michael, Sitt Zahia Gindy and Dr. George Ikdawi, who each gave us splendid messages. The last meeting of the conference was a communion service on Sabbath afternoon, led by Rev. Girgis Grais, and being a consecration service, made a fitting close to the days of the conference.

Bible Women's Conference—Tanta, Egypt, August 10-19, 1935.

So many new and profitable friendships were formed, so many workers encouraged in their work, so many were led to see their own lack and need of dependence upon the Lord, that all found the conference a wonderful help. Many said they had experienced a new blessing and inspiration and often we heard the girls saying, "This is just like heaven, how we wish it could go on!" We do thank God for this mountain-top experience which indeed has fitted us for our work this year.

COVENANTING WITH GOD

By Feruza Ishak, Teacher Girls' School, Fayoum, Egypt

The Lord permitted me to be among those invited to the Bible women's conference this year and I was so happy to accept this invitation, which would be an opportunity to spend a time apart with God. Although we were over fifty Bible women and teachers the love of the Lord made us feel as if we were one. The school where we met was most suitable, away from the noise and confusion of the city, which added to the charm of the conference and made us truly feel as if we were having a taste of heaven, where we saw God and heard Him speak to us.

Our speakers were from the outstanding leaders of the church, who felt that the Lord had chosen them and especially prepared them to serve at the conference, so that their messages were Spirit filled and were helpful to each one as she felt her need and weaknesses.

In these few days we felt the real presence of God among us, whether awake or asleep, at our meals or as we sat together in the garden of the school; at all times there was happiness, praise and prayer.

I thank God from my heart for the many experiences of the conference, for I felt as if I experienced a new power in oneness with the Lord, a new joy in surrender to Him and walk with Him and I saw that the greatest joy one could experience in life is the joy of service, sacrifice and self-denial, that Christ might be manifested and magnified.

All too soon we had to leave, but our hearts will remain bound together in the bonds of the love and peace of Christ. We left covenanting with God to serve Him each in her place of work, praying that the Lord would make this conference a blessing to many.

NURSES' TRAINING IN KASR-EL-AINI HOSPITAL

Under the leadership of Miss Sergeant and a Staff of English nurses, 225 girls are receiving the finest instruction in the nursing profession. The Dean stated that the Curriculum has been modified in such a way as to give the country first class nurses. Not only do they compare other parts of the world, but their social standing is of a higher order than in former times.

As the Dean said, "Among Egyptian girl,s the nursing profession has become popular, and there are many branches open to them when they have received their Nursing certificate. They can then take either midwifery, massage, electrical, or health visitor Diplomas. The chief difficulty that has still to be overcome is that when responsibility is required, they are liable to failure. They need constant supervision. Nevertheless, I look forward to the day when the status of Egyptian nurses will show a marked improvement."—*The Egyptian Gazette.*

IF YOU ARE—

A RECORDING SECRETARY

By Gretchen Morrow Baker, Pittsburgh, Pa.

You—far more than any officer—will be keenly interested in the transactions of the meetings. For you "shall keep a record of the proceedings of the society, read the same for the adoption at the following meeting; call the roll of officers and members; fill out the annual statistical blanks for the Secretary of the Presbyterial (and in Young Women's Societies, fill out the blank reports for the Presbyterial Secretary of the Young Women's Work) and prepare a report for the annual meeting of the Presbyterial Society, if required."

This record of the proceedings or "minutes" should contain:

1. "The kind of meeting (regular or otherwise).
2. Name of organization.
3. Date of meeting and place when changeable.
4. The fact of the presence of the President and Secretary, or in her absence, the name of the substitute.
5. Whether the minutes of the previous meeting were approved, or their reading dispensed with.
6. All main motions (except such as are withdrawn), all other motions that were not lost or withdrawn, and points of order and appeal."

For each meeting, make out an order of business for use of the President, showing in exact order what is to come before the society.

In case of the absence of the President and Vice President, the Secretary calls the meeting to order and a chairman pro tem is elected.

The duty of the Secretary, mainly, is to record what is "done" by the society. Never allow the minutes to express your opinion, complimentary or otherwise. You may have thought it was a "splendid" address and "a delicious" lunch, but that was your opinion. Always sign the minutes and after their approval, write "approved" with the date and your initials.

The minutes are the history of your society, which remain down through the years; write them with a sense of permanence for posterity.

A CORRESPONDING SECRETARY

You will "conduct the correspondence of the society, notify all persons of their election, give notice of all meetings and perform the duties of the recording secretary in her absence".

In societies where there is but one secretary, she assumes the duties of both recording and corresponding secretary.

If you are a SECRETARY—but are not we all in a sense secretaries—writing a record every day?

"Ye are epistles * * * * read of all men."

How does your record read?

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

A Christmas Prayer

Heavenly Father, we pray that Thou wilt lead us into the real spirit of the Christmas season. May we not so lose ourselves in material things as to forget the spiritual things. May we find the real satisfaction at Thy table. May we discover the springs of true merriment in Thy joy. May we seek relaxation in Thy peace. May we find the secret of Christmastide in the friendship of Christ. May we draw near to our Christmas festivities in His fellowship. May He be a guest in all our homes, the center of every party, the inspiration of all our communion together.

At the heart of all our celebration may there be the spirit of consecration. Save us from making our Christmas a merely carnal feast and overlooking the Lord Himself. May we rather use it to obtain a deeper intimacy with His spirit, hallowing everything by His communion.

Bless all little children. May the light of the Saviour's love fill their hearts as sunshine fills the flowers. Give to us all the spirit of little children, that we may walk with Thee in simplicity and in truth. Amen.—J. H. JOWETT, D.D.

A CHRISTMAS PROCLAMATION

The observance of Christmas extends far beyond the Christian church in all lands. We note in our own country how Jews celebrate Christmas as a holiday. A very interesting excerpt from a paper in Hyderabad, India is quoted in *The Missionary Monthly* of Toronto, Canada. Dr. Margaret MacKeller sent the paper containing the news. The Mohammedan ruler of that state—His Exalted Highness the Nizam of Hyderabad—rules over more people than there are in all Canada. He is quite a poet in his own right and his lines on Christ's Nativity are prefaced by a quotation from the Koran: "And we raised Him to a high station".

LINES ON THE NATIVITY OF CHRIST
(On Whom be Peace)
(25th December)

"When for Pharoah, God created Moses,
He bestowed on him a miracle and lo! the White Hand shone forth.
The Child, immaculately conceived, bore testimony to Mary's purity,
The like of Jesus, O Osman, was not born in the world."

"Glory be to God! What more can be said in praise of this splendid theme than that it is borne testimony to by the Word of God. Let those Moslems then, who have faith in the holy personality of Christ welcome the Day of His birth with rejoicing; for this sublime and mighty Being

was ranked among the prophets in which there is no doubt, while we on the other hand are, all of us 'People of the Book'. It is in view of the significance of this fact that this day (the 25th of December) has been proclaimed a Public Holiday in these Dominions."

In this Province of India twelve million people were given a holiday to celebrate the Birth of our Lord, (December 25, 1934), and that by the will of a Mohammedan ruler. One wonders at the motive behind it all but earnestly prays that some of these people having heard the good news from the lips of Christian missionaries may be led to follow the Star and find Him of whom the prophets wrote—Jesus the Savior.

"I MAGNIFY MINE OFFICE"

This was a splendid declaration of St. Paul. It was characteristic of him to throw his whole strength into his tasks. He never did anything half-way. Even as persecutor he was thorough. As a Roman citizen and especially as a Christian missionary he magnified his office.

In his Christian life Paul had as a watchword— "This one thing I do". His thought seemed to be that he would be the most faithful, the most diligent, the most loyal servant of Christ that it was possible for a man to be. Paul accepted his office, believing it was important and worthy of his greatest efforts and he studied to show himself "approved unto God a workman that needeth not to be ashamed".

I know some one is wanting to have an argument with him.— "But Paul, you know that was easy for you because you had such an important place while I have a very small place. I am just the President of a small missionary society, or the Vice President, or the Treasurer; I am just a teacher of a small class of children, just the superintendent of a very small Junior society, how can I magnify such an insignificant office?"

I think Paul would like to reply: "Look it over again; study that office of yours and see if it is not important." Let me tell you what I told the Roman Christians: 'Never let your zeal flag; maintain the spiritual glow; serve the Lord; let your hope be a joy to you.' Or again as I told the Colossians: 'Whatever be your task, work at it heartily, as servants of the Lord and not of men; remember you will receive from the Lord the inheritance which is your due'." (Rom. 12:11-13; Col. 3:23-24 Moffatt).

As we are taking an "inventory" the closing days of the year let us lay out our tasks before us, examine them, evaluate them and finding them in the line of Christian duty, let us declare with Paul that henceforth "I magnify mine office."

TOWARD A CHRISTIAN AMERICA

Our study for December and January is based on the text book, *Toward a Christian America.* We study especially what our own church is doing toward making America Christian.

There are many things to be done, many wrongs to be righted. We hear so much talk about "winning the masses", "Christianizing business" and "righting the economic system", that we are in danger of forgetting that the chief business of the church is to win individuals to Christ. Christian men will "Christianize business" and right wrongs.

May the joy of the Christmas season turn our thoughts to the many in our own land into whose hearts He has not yet come.

(Continued on Page 247)

THE LANDLORD SPEAKS, A. D. 28

Amos R. Wells has drawn a picture very vividly in the explanation which he has placed in the mouth of the Bethlehem innkeeper.

What could be done? The inn was full of folk,
His honor, Marcus Lucius, and his scribes
Who made the census: honorable men
From farthest Galilee, come hitherward
To be enrolled; high ladies and their lords;
The rich, the rabbis, such a noble throng
As Bethlehem had never seen before
And may not see again. And there they were,
Close herded with their servants, till the inn
Was like a hive at swarming time, and I
Was fairly crazed among them.

Could I know
That they were so important? Just the two—
No servants, just a workman sort of man,
Leading a donkey, and his wife thereon,
Drooping and pale—I saw them not myself,
My servants must have driven them away:
But had I seen them, how was I to know?
Were inns to welcome stragglers, up and down
In all our towns, from Beersheba to Dan,
Till He should come? And how were men to know?

There was a sign, they saw, a heavenly light,
Resplendent; but I had no time for stars.
And there were songs of angels in the air
Out on the hills; but how was I to hear
Amid the thousand clamors of an inn?
Of course, if I had known them, who they were
And who was He that should be born that night —
For now I learn that they will make him King,
A second David, who will ransom us
From these Philistine Romans—who but He
That feeds an army with a loaf of bread,
And if a soldier falls, He touches him
And up he leaps, uninjured? Had I known,
I would have turned the whole inn upside down,
His honor, Marcus Lucius, and the rest,
And sent them all to stables, had I known.

So you have seen Him, stranger, and perhaps
Again will see Him? Prithee say for me,
I did not know; and if He comes again
As He will surely come, with retinue,
And banners, and an army, tell my Lord
That all my inn is His, to make amends.

Alas! Alas! To miss a chance like that!
This inn that might be chief among them all,
The birthplace of Messiah—had I known!

The Sunday School Times.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

A CHRISTMAS WISH

A bright and blessed Christmas Day,
With the echoes of the angels' song,
And holy gladness, calm and strong,
And sweet heart carols, flowing free!
This is our Christmas wish to thee.

Sincerely,
Your Thank Offering Secretary.

KEEP CHRIST IN CHRISTMAS

We have now entered the last month of 1935 and very soon you will be celebrating the birthday of our Lord. Already stores and shops radiate the holiday spirit. Attractive gifts of our families and friends are on display. In our giving may we realize the season is the celebration of the birth of Jesus Christ, who came into the world as God's Great Gift to a sinful world. The wise men brought to Him precious gifts and down through the years since gifts of gratitude have been brought to Him. By thus expressing our gratitude to Him we bring joy as we acknowledge Him as the giver of all good things.

It is a beautiful story told in the Gospel of the bringing of the Alabaster box of precious ointment. This was a personal gift of Mary to her Lord. Her gift pleased Him because it was a proof of her love. May we show our love for Him, our faith, our trust and our confidence in Him by our gifts to Him. The poem written by Rev. Joseph Clark, D.D. is full of timely advice to us. May we remember we are celebrating the birth of our Lord and keep Christ in Christmas.

CHRIST IN CHRISTMAS

The birth of our Lord draws near;
The "day of days" of all the year;
A day of hope and joy and cheer.
Keep Jesus Christ in Christmas!
Let not old "Santa" crowd Him out,
With whiskers gray and body stout;
He helps the world forget about
The loving Christ at Christmas.

The day is Christ's by right divine,
A day of myth should undermine,
A day when thoughts and deeds sublime
Should keep the Christ in Christmas.
When every message, every gift,
Should in some joyous uplift
One's every thought, and make them drift
To Bethlehem at Christmas.

Beyond all else this day should be
A day of holiest memory,
When all the world should joyfully
See Christ, its Lord, in Christmas.
Give other things a minor place,
But tell to man in every race
The story, on this day of grace,
Of Christ, his Lord, on Christmas.

ANNUAL REPORTS

As soon as the treasurer of the local society forwards the Thank Offering money to her presbyterial treasurer, she should give the report of the total amount to the thank offering secretary of the society. The thank offering secretary at once fills out the annual report blank and mails it to the thank offering secretary of her presbyterial. In this way the presbyterial treasurer can remit the entire amount of the thank offering to Mrs. J. B. Hill, general treasurer, in time to be counted in the 1935 thank offering report, and the presbyterial thank offering secretary can complete the report of her presbyterial and mail it to the Thank Offering Department on time, thus giving her presbyterial a chance for a place on the 1935 honor roll. To gain a place on this roll each society within a presbyterial must give a thank offering and report same on time to the general secretary. It is most encouraging each year to note the large number of presbyterials' names on this list. As you read the 1934 roll as found in the annual report of the Thank Offering Secretary, page 624 in the July-August Magazine, you will be interested in the large number who have had a place on the honor roll for several consecutive years. Cleveland leads the list, having been on the roll for eighteen years; Wisconsin, 17; Puget Sound, 14; Uncompahgre, 13; Butler, 12 years, and two with ten year records, Oregon and Vermont. We hope the forty-three presbyterials on the last honor roll will still hold the place, with one more year added, and that the remaining presbyterials will gain a place this year. This will depend upon the faithfulness and promptness of the thank offering secretaries of the societies and presbyterials.

THANK OFFERING SUPPLIES

As soon as the 1935 thank offering is presented, begin plans for the new year. Will secretaries see that there is a Senior thank offering box in each home of the members and also a pink one where there are children in these homes? Plan too for interesting presentations of the thank offering and what it accomplishes at each meeting of the society. If the seed is sown all through the year a rich harvest will be reaped as the annual presentation time comes.

THE 1935 THANK OFFERING

Our thank offering year closes at midnight December 31, 1935. Please remit all offerings to the general treasurer in plenty of time to be included in the total of the 1935 offering. Money for the Life Membership, Senior and Junior, and Life Directorship must be accompanied by the name and correct address.

SENIOR LIFE MEMBERSHIPS

$25.00 EACH

October 1, 1935, to November 1, 1935

15. Mrs. Rose Rogers.....Somerville, Mass.
By Mrs. Annie C. Ross
16. Mrs. Alice Belyea .....Cambridge, Mass.
By Mrs. Annie C. Ross
17. Mrs. J. P. Wenner.....Clarinda, Iowa
By her sister, Katharine Millan
18. Mrs. Dean Witherow Smith.....Tarkio,Mo.
By a friend
19. Annabel Ralburn.....Xenia, O.
By members of Y. L. M. S., 2nd Church
20. Margaret Lackey .....Jamestown, O.
In memory of her parents, Mr. and Mrs. J. H. Lackey, and her sister, Myrtle Lackey.
21. Mrs. Martha Applegate Wallace.....
.....Seattle, Wash.
By the W. M. S. of Third Seattle, in honor of her one hundredth birthday November 6th.
22. Ada E. Wherry.....Everett, Wash.
By the Janet King Estate.
23. Anna Mary Shane.....McDonald, Pa.
By Noblestown W. M. S.

YOUNG WOMEN'S DEPARTMENT
including
GIRLS' CIRCLES

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Allegheny Presbyterial — Mars Mission Circle — 10 members — Pres. Bessie Neithercoat.

Again may we ask that all new organizations not yet reported to these pages be speedily cared for. Sometimes letters come asking why this or that new society has not been favored with recognition. Most likely some one has failed in her duty.

And again may we bring to the attention of congregations, not yet fully organized as to their girls or young women, the need for such societies. We especially urge the formation of the teen age girls into missionary societies. Girls react well to activity. Why not engage the interest of the girls in such unselfish study and work as a well regulated missionary society calls for? What congregation will be first to respond?

Attention, please!—to what some of our presbyterials are doing. Reports from two secretaries and a contribution from another presbyterial are found in these columns. Has your presbyterial tried to have a rally for young women; or planned that the young women shall have a place on the regular presbyterial program? Complaint is sometimes heard regarding the lack of interest of young women in the presbyterial. May the fault, if so it be, be attributed entirely to the young women? They may have been unintentionally overlooked. We are sure that the more mature workers have the best interests of the younger women at heart. There has been no thought of slighting any one, but it is possible to overlook budding genius.

MONONGAHELA PRESBYTERIAL YOUNG WOMEN'S CONFERENCE*

In the fall, it is wise for each society to look well unto itself to see whether there are any factors which have made it less alert and vital than it should be, and to adopt any new ideas which may add to its effectiveness. Therefore, we would ask each one in the presbyterial to seriously consider its faults and virtues, and also the possibilities, and to make a conscientious effort to do better work than ever before.

Perhaps now in the fall we could look back on last year's records to see wherein we failed and then stress those particular points. By such concern on the part of both officers

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*By Mrs. Floyd H. Carson, Presbyterial Young Women's Secretary (furnished on request for the benefit of other presbyterials and individuals).

and members, any group may grow in numbers and service. We urge you, the officers of our Young Women's societies, to accept your responsibility and opportunity to serve with all seriousness. Study your church and its missionary activity. Is there a need for the Teenage group? If so, create and foster it, providing a sponsor or sponsors who will lovingly lead and advise but never interefere.

The president holds in her hands, at least very largely, the vitality of her society. Upon her depends the interest created within the group and through her the measure of interest members take in the presbyterial and the Women's General Missionary Society. When she receives notice of a rally or any other meeting, and finds she cannot go, let her not throw that announcement in the waste paper basket, but feel obligated to find a representative who will go and encourage others to go. If the notice comes after the regular meeting, do not use that as an excuse for failure to reply. Because of the diversity of meeting dates, this must always be true of some societies. Call a meeting following the church service on Sabbath and take an active interest in securing a favorable response. We have found that in proportion to the individual society's participation in presbyterial activities is the evidence of interest and service in the local group. The vision of the work as found there and the community of effort energize.

The only record your presbyterial officers and the society at large have of your year's work is your annual report. Make that as accurate and full as possible. The best method we have found for accuracy in reports is to suggest that an executive meeting be called at the time of the year when the various reports are due, and that, together the officers and chairmen fill out the blanks. In this way the information is all at hand, and it also affords a check-up on records and accomplishment and acquaints several with the exact facts. It is a good idea to read the completed reports and compare with those of the previous year. There is value in seeing one's record as it must appear to those outside.

Committee chairmen also have their share in the working out of a successful year. The program chairman has a serious responsibility but it is not hers alone. Each girl who is assigned a part has a share in creating the tone of the society. If she feels it a tiresome duty, she cannot disguise that in anything she plans. But if she will throw into the planning and presentation, all her originality, alertness and vision, she can awaken her whole group. A missionary society can be happy and joyous with the proper vision impelling its membership.

We would like to pass on a suggestion made by one of our prayer secretaries for the prayer chairman. Her society divides its membership into committees, each being responsible for one month's program. She has asked each committee to feel itself appointed as a special prayer committee for its particular month. The members of the committee are to pray for the meeting of the society and the cause it represents; to hold a circle meeting just preceding the regular meeting; to endeavor to attend the mid-week prayer-meeting *at least once* during the month. This plan is good because we all need to feel a definite responsibility and this should reach every member.

We are always concerned about the Efficiency Standard, not because it is an arbitrary thing, for it is not; but because a goal always impels us toward our best effort. Do not think because you can not possibly make a high average that you will not bother at all. All presbyterial per cents are acquired by counting the total number of societies on the roll, not the total trying! This means that every zero lowers the total average and penalizes the loyal workers. Even

though you can make only thirty or forty per cent, please record it as evidence that you are trying.

There is one serious drawback in some societies and we feel that it must be mentioned. It is a social one. There came to our attention a society of girls in which there was a small clique involving girls who had special advantages. During the social hour they ignored all the others—not openly, but by talking over their heads about things they had done together or were going to do, and information which they had and were not disclosing. The other girls, especially those with some spirit, resented this, and one by one dropped out. How much they missed! Here was an opportunity to evidence a lovely, gracious spirit which would warm lonely hearts, probably starved for their advantages, and to increase the scope of their missionary service. The church is one place in this world where a fine generosity should mark all our contacts and where social barriers of congeniality and environment should be broken with a willing heart and genuinely friendly spirit, not to speak of the rules of courtesy and good breeding! I believe that this matter of cold indifference to others in church activity, as well as elsewhere, is a sin for which we shall have to render an account.

Let us each, societies and individual members, search our hearts and our records and bring ourselves into loyal conscientious effort, not for our own glory nor that of the larger group we represent, but for the good of the kingdom and the blessing of our own Christian lives.

YOUNG WOMEN'S SPECIAL*

Young Women's Special—What is that? This is the usual question asked whenever the subject is under consideration. It is my desire to give you what the Young Women's Special supports and an account of the work being done at the various places.

This fund is for the support of the Girls' Boarding School in Pasrur, India; salaries, Mrs. Hazel A. Birnbach, matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva Adams, Superintendent of Jubilee hospital, Henderson, N. C.; Miss Sallie Dickey, Chicago Presbytery; Mrs. Ruth L. Walker, Gore, Ethiopia; Miss Mary Coie, Khartum North, The Sudan. This fund relieves the general funds of several thousand dollars in outlay annually—amount asked—$8630.

Pasrur G. B. S. is an object for permanent support. In January, 1900, the foundation for a girls' school was really laid. The necessity for it came about largely because of famine and its results. Miss Emma D. Anderson got to work immediately caring for little children. She told the story to the Session of the Pasrur church and the Mission sent it home for publication in Church papers. The Church was challenged to care for at least three hundred children and it responded nobly. Between forty and fifty thousand dollars was raised and part of it was used for housing facilities.

Miss Mary A. Lawrence took up the work in 1902 when Miss Anderson went on furlough. There were about two hundred boys and girls then and the work was very difficult because of the many dialects, but the children were taught the phonetic system to enable them to learn to read. The girls were taught to do their own cooking, washing, cleaning, sewing, hemstitching and drawn thread work.

Miss Josephine Martin gave excellent service following Miss Lawrence and in 1915, Dora B. Whitely became the head of the school. Except while on furlough, she has continued principal ever since. Miss Lois Boyd is in charge at the present time. Many applications are coming in from new girls which shows that interest in education for girls

*Excerpts from a paper read at Ohio First Presbyterial by Miss Maxine Kerns, 610 Ross Ave., Hamilton, Ohio. We are sorry to have been compelled to "cut" it.

is growing and our contributions bring new ways of living to many.

Mrs. Birnbach, matron of the Girls' Dormitory, Frenchburg, Ky., speaks in high terms of the girls she "mothers." She says the work never grows monotonous and she enjoys her work very much. The girls range in age from twelve years to that of junior or senior high school. In the dormitory work, an effort is made to create a Christian home-atmosphere and to train the girls in Christian home-making and leadership in community life.

Mrs. Eva J. Adams, Henderson, N. C., says that Jubilee hospital has been a greater blessing this year than ever before,—more patients and better service. A great deal of the work has been charity in type. The support given by the Church, the Duke Foundation and the county, are very much appreciated.

Miss Sallie E. Dickey has been working in a new community in Chicago Presbytery, a Sabbath school being the nucleus. There is a children's choir and a new young women's organization. Recently a minister has been engaged for this work and Miss Dickey and been transferred to Gary, Indiana, Brunswick church.

Mrs. Ruth Walker, Gore, Ethiopia, has been in charge of a school. The children there as elsewhere are being taught happiness and the way to more prosperous lives.

Miss Mary Coie, Khartum North, is principal of the G.B.S. Each year there are many new pupils but very little tuition is received as they are mostly very poor. Great satisfaction is experienced from the opportunity of teaching them the WAY.

In her letter, Miss Kerns says, "To me, teaching the WAY to live just about takes in everything." Looking back, it sometimes seems that little has been accomplished. However with the past, we have no more to do. It is gone and there is no road back to it, but the future beckons us to be busy for there is much to do.

SILVER ANNIVERSARIES

The mention of "silver anniversary" once was thought to betoken an accomplishment of marital bliss or a milestone in the history of a church or other large organization. Even young women's societies can now lay claim to such distinction! Not that the personnel remains the same for so long a period—perhaps only a few "originals," but the organization is the same. It has continued to live. This is important.

I

Mrs. Laura Wood, Gibsonia, Pa., R. D. No. 2, writes of the anniversary of Deer Creek Y.W.M.S. A copy of the program may be seen in the Loan department. Of the thirty-one charter members, three still belong to the society. There were eighty to sit down to the good things served by the present Girls' Circle. Later the roll was called. Those living elsewhere told of their present home and name of the missionary society to which membership has been taken. The present members told when they joined. The topics discussed in the afternoon session included a review of tweny-five years' work, thinking backward, looking forward. It should be said that invitations were sent to former members and the senior society. All enjoyed a two-hour social time before partaking of the good things.

Two special features helped to put a finish to this helpful program—a song in tribute to those who have answered the last roll call — Mrs. Wm. Brownlee, one of the founders and pastor's wife, among them, and the presentation to Mrs. Wood of a Life-membership, her children the donors,—a beautiful token of loyalty and understanding.

II

Nearly one hundred persons gathered in the assembly room of the church, First McDonald, Pa., October 7, to enjoy the silver anniversary of the Lou E. George Circle. These

guests represented the women's and girls' organizations along with former members and friends. The program was both instructive and inspiring. One topic discussed was, "Looking backward but thinking forward." One of the organizers, Mrs. T. J. Miller, spoke after which Miss Lou E. George for whom the Circle was named briefly reviewed the history of the society. Other features were letters from absentees, visions of the future, and a tribute to departed members. A delicious lunch closed this evening of memories and forecast. Former members were present from Imperial, Washington, Muse, Crafton and Ingram, representing two counties in Western Pennsylvania.

MOTHER AND DAUGHTER BANQUET

Another happy occasion was that of the Mary Clokey Porter Missionary society, First Pittsburgh, N. S., Pa. Each guest found at her place a lamp to light her way, the base of which was a green gum-drop; the standard, pipe-cleaning wire—a good use to which to put this material!—a tiny green candle in proper position and a lampshade made of a bottomless Dixie cup. A delicious dinner followed by a carefully worked out program and an interesting business session closed the evening. Yes, a business session can be interesting. The guest speaker spoke on the topic, "A visit to the garden of memories."

A YOUNG WOMEN'S RALLY BUTLER PRESBYTERIAL

Mrs. J. B. Brown, Zelienople, Pa., secretary of young women, tells of the first such occasion in this presbyterial, October 25: "We were most fortunate in having Mrs. Ruth L. Walker within our presbyterial borders and since she belongs to the young women, we had her for our speaker. I tried to use as many societies as posible in the program. Since it was the first rally, I made up the program myself and I especially want to say that I had a very enthusiastic response. The girls seemed to be so glad that we were having a rally. It was a great pleasure for me to work with them. Chorus, trio, solo added charm to the evening. A forum was conducted, two of the stronger societies being prepared to tell of some of the things they had done to add interest to the meetings. As a finis, the group that so acceptably presented the little play, "Myself—Others," at the General Convention in Grove City the past summer, repeated the perforance. About one hundred twenty-five were present. Mrs. Brown adds, "We are planning to make this an annual event." As a last word she says, "I cannot help repeating how thrilled I was with the way the girls responded to the idea of a rally."

METHODS

By Miss Viola Balentine, Canonsburg, Pa.
By Mrs. S. A. Schreiner, 42 St. Clair Drive, Pittsburgh, (16), Pa.

1. A program, diamond-shaped, dressed in vivid blue and marked with silvery tone paint in monogram and date comes from the Dora B. Whitely Circle of Canonsburg Church. The introductory quotation comes from Phillips Brooks: "God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives; But He has given to every one of us the power to be spiritual, and, by our spirituality, to live and enlarge and enlighten the lives we touch."

A verse from the song, "Let the beauty of Jesus", is found on an early page. This is to be the prelude to each meeting. The prayer chain idea is being used. The last page of the program is marked, "picnic",—June of 1936. On this page an appetizing-looking cake, a cut-out, is pasted.

(Continued on Page 234)

GIRLS' CIRCLE PROGRAM

By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio

FOLLOWING PIONEER PATHWAYS

General Instructions

Poster or Invitations — Use any Christmas design of wise men following the star, with the announcement of the meeting below.

Leaders—There are two leaders—one a devotional leader in a white robe, wearing a crown with a star. She may carry an electric torch. She reads the scripture, conducts prayer period, etc.

Lights—The meeting is begun in darkness, or in a very dim light. As the program progresses different lights are turned on; first the star, then the cross, then other lights until there is full lighting. The star and cross shaped lights are easily made of two card boxes. The boxes must be deep enough to admit an electric light bulb. Using the top of the box for the front, and the bottom for the back, cut a star shaped opening in the front of one, and a cross-shaped one in a larger one. Over the openings place double sheets of orange colored paper. Round holes are cut in the back to admit the socket of a bulb. When the room lights are out the boxes do not show; only the star and cross-shaped openings show the light. Numbers to be sung should be given out before the program starts, the chord of the pianist being the only announcement. Indicated talks by circle girls must be short. Do not read.

PROGRAM

Room darkened. Soft music.
"Silent Night."

Leader—Twenty centuries ago the world was very dark to the worshipers of the True God. Many had forgotten Him, and were worshiping other gods. Still there were those who in faith watched and waited and prayed for the coming of the Messiah, and who kept looking for a sign. (Turn on light of star).

Devotional Leader—Read Matt. 2:1-11.

Solo—"O Little Town of Bethlehem", Psalter Hymnal No. 334. Stanzas 1, 2, 3.

Leader—These were the first pioneers, the followers of the Star. Then came the disciples. They also offered gifts—their lives of service. However the star that was so clearly leading the wise men to the Christ-Child seemed not so surely to point the disciples to the Messiah. Not until the light of the star was absorbed in the light of the Cross of Sacrifice did they see the True Light. Then they deviated not from the pathway. Then what followers came fearlessly along in the pathway down through the centuries, lighting the world by their witnessing tongues and lives! (Add another light.)

Paul—Acts 26, 19, 20. Acts 21:13.

The *Early Christians* suffered persecutions almost unbelievable in their cruelty. Many were the martyrs who suffered death by burning, by wild beasts, or in the torture chamber because they were steadfastly following along the pathway lighted by the Cross of Christ.

The *Great Reformers*—Luther, Wesley, Knox, and John Calvin were great torchbearers along the pathway. (More Light).

Pioneers to America came in search of a home where they might worship God as they pleased.

Song—"Lead Kindly Light", Psalter Hymnal, No. 399—first stanza.

Missionaries—Mark 16:15. How they listened to the voice that lighted the Cross, those early pioneers to other lands—Livingstone, Moffatt, Mary Slessor, Carey, Judson, Robert Morrison, Paton, and others. Other present day great ones have been proving greatness by humility and service. Think of Dr. Schweitzer,

Dr. Paul Harrison, and others, doing real pioneer work in far-off lonesome places.

Devotional Leader—Matt. 28:18-20. (Full lighting).

Leader—And our own dear missionaries; the Watsons, the Gordons, Anna Y. Thompson, Emma Dean Anderson, Dr. Maria White, Eliza B. Wallace, Rev. Joseph McKee, and others, whose pioneer spirits have helped to show others the lighted pathway of Christ.

Devotional Leader—"The Lord hath used the lips of Men, etc." See November number of *The Womens Missionary Magazine*, p. 159. Prayers of Thanksgiving for these pioneer followers of the Star and the Cross.

Leader—Then we must not forget our missionaries of today, who also heard, received power, and followed the Light of the Saviour.

Devotional Leader—Luke 24:46-49.

Leader—May we hear how they have lighted the way for the Negro.

Circle Girl No. 1. See p. 134, November *Womens Missionary Magazine*. Tells of Rev. Joseph McKee meeting the physical, intellectual, and spiritual needs.

Circle Girl No. 2. See p. 139. Tells how other missionaries by the lighted Cross of Christ have tried to meet the need of the Indian,—medically, educationally, spiritually, by Christian Example.

Circle Girl No. 3. Tells of the lighted Cross in the Sudan, p. 154.

Circle Girl No. 4. Tells how the light has reached into an Ethiopian bride's home. (See "A Young Housewife", p. 179).

Leader—So also does the call come to us to follow.

Devotional Leader—Acts 1:8, substituting the words "at Home", "my City", "my Country", for "in Jerusalem", "all Judea", and "Samaria".

Song—"Jesus Calls Us O'er the Tumult", Psalter Hymnal, No. 383.

Prayer—Consecrating our lives to following the Pioneer Pathway, with Christ as Leader.

Devotional Leader—

"In Christ I touch the hand of God,
From His pure height reached down,
By blessed ways before untrod,
To lift us to our crown;
Victory that only perfect is
Through loving sacrifice, like His."

"Holding His hand, my steadied feet
May walk the air, the seas;
On life and death His smile falls sweet,
Lights all mysteries;
Stranger nor exile can I be
In new worlds where He leadeth me."

THE CHRISTMAS OF THE HEART

The character of Christmas, with its splendidly sustained emphasis upon kindness to the poor, the way in which the Christian conscience rises year after year, if only for too brief a period, to a world-wide charity, is a remarkable evidence of the power of Christ to reach his goal.

But the great Messianic hope waits for its fulfilment upon the acceptance of Christ by every human soul. What about the surrender of our own hearts to the rule of Christ? There is not much after all in hailing him as the Great King over every people unless he becomes truly the Great King every day over your life and mine, inspiring all our thoughts and all our feeling and all our actions. It matters little, after all, if Christ was born in Bethlehem, if he is not born in you and me. What a thrilling thing it would be to carry his triumph definitely further this Christmas by yielding up to Christ one new realm, one other kingdom, one more throne, the realm and the throne of our own individual lives—yours and mine!

—*Selected.*

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary, 5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

JANUARY

Miss Mary F. Lincoln, R.N.	January 5
Miss Kate Spencer	January 7
Miss Helen C. Sharp, M.D.	January 10
Miss Zara Hoon	January 11
Miss Margaret Murdoch	January 11
Miss Ida Whiteside	January 16
Miss Georgia Wengert	January 23
Miss Minnehaha Finney	January 24
Miss Lillian McConnell	January 28
Miss Addaline Brandon	January 28
Miss Frances Turk, R.N.	January 28
Mrs. Mary K. Coventry	January 30
Miss Evva P. Hartig, R.N.	January 21

A PRAYER

Dear Christ, this morn I ask of Thee
To walk this coming day with me!
Then every life that touches mine
Thine unseen presence will divine,
And so in turn will seek to share
This nameless glory in the air,
And each will leave a shining path—
A glowing, loving aftermath,
Because this day with Christ my Lord—
My soul walked forth in sweet accord.

—Olyn Johnson.

THE SUDAN

The Sudan Association met in Khartum in August and the Minutes of that meeting have been received. It was a fine meeting and there were encouraging reports from every station and every department of the work. All our missionaries were stirred not only by the great opportunities before them but by the promise which the coming months and years hold for greater advances among both pagans and Moslems. Miss Marguerite McClellan was a very good president and Miss Elsie Grove an efficient secretary. The Bible Women's work continues to be the most successful and encouraging evangelistic work in the North Sudan. With the transfer of one Bible Woman to Port Sudan this year we now have work in three out-stations —Wad Medani, Atbara and Port Sudan. There is a church and an ordained minister in each of these towns and the work for women is therefore linked up with the Church. Miss Aulora McIntyre, who is now home on furlough, is to be located in Wad Medani on her return to the field. There has never been a missionary located there, although there has been a native minister there for a good many years. It is the center of the cotton country and the most active commercial town in the Sudan. While it has long been desired to open a real station there, it has not been possible to do so before. A missionary will be able not only to develop the women's work but through the church can do a great deal of evangelistic work for the entire community. There is a C. M. S. school for girls there but no other missionary institution. There has always been hearty co-operation between the English missionary lady and our evangelists. Miss McIntyre has demonstrated her ability to develop new work in Omdurman where she began with nothing and has gone steadily forward.

Miss Soule's Girls' School and Orphanage had a good report. This school gives practical training as well as teaching the ordinary branches. The same is true of the School for Girls at Doleib Hill. During the past year Mrs. Adair has carried on a work among the children of the Nasir neighborhood who are not in school. She uses some of the Christian mothers to help and gives them very definite instruction in an informal method.

The most outstanding action of the meeting at Khartum was the decision to begin work among the Anuak people as soon as possible and Mr. and Mrs. Donald McClure have been assigned to this work. The war conditions have made it impossible to begin the work for a time but Mr.

and Mrs. McClure are studying the language and making plans preparatory to taking up the work as soon as it is decided just where to locate the new mission station.

Two of our missionaries from the Sudan who are at home on furlough have a happy time visiting in their supporting presbyterials and telling of the work in the Sudan. Miss Ray Huffman, R.N., spoke in every congregation in Lake Presbyterial and made a number of Thank Offering talks in other places. Miss Aulora McIntyre visited in a number of the congregations in First Ohio Presbyterial and appreciated getting to know the people better. This was her fourth visit among them so she is beginning to feel quite at home with them and claims they are wonderful people. It was a real inspiration to her to know the kind of people who are supporting her, not only by gifts but by their prayers.

Our hearts go out in sympathy to Miss Mary Jane McKnight and her brother, Mr. J. P. McKnight, in the sad word that was sent to them of the death of their father who was ill but a few days. We have also been remembering Mr. Glenn Reed whose father died suddenly just a few days after Mr. Reed left New York to return to the Sudan. Let us continue to pray for these who are in sorrow, that they may be comforted and sustained in their deep loss.

ETHIOPIA

We are glad to report that Miss Viola Bayne has arrived in America. In a letter written on Meridian Day on her way home she tells something of her travels and of her anxiety to know what had been taking place in Ethiopia after she left there. She had only one item of information while on the vessel and that was that Dr. Robert Hockman was with the Red Cross Unit near Harar. She has had a rather educational trip home. She spent eight days in India visiting hospitals, leper colonies and schools in and near Bombay. She was in China five days and had a peep into the kindergartens and hospitals. She also spent some time in Japan and Manila, where she enjoyed visiting in the Bible Institute. One rather uncomfortable experience in her journey was encountering a typhoon in the vicinity of Japan, which left her rather nervous. She arrived in San Francisco on October 23 and planned to stop in Los Angeles and a number of places enroute to her home in Pittsburgh.

Viola M. Bayne, R.N.

Writing on the S.S. Zafir, Sudan, on October 9, Miss Isabel Blair says: "Finally I am getting out of Ethiopia as the Board ordered. This time when we asked for road passes there was no trouble in getting them. Not only that, but one of the officials, who by order stopped us before, escorted us along the road for two hours and with him were fifteen soldiers. He also had a lunch prepared for us along the way. No one asked us for the road passes the whole way down. At the last Dr. Wilson had word from Khartum that his family in Egypt was not at all well. Mrs. Wilson was expecting him on the last boat so he concluded to leave Sayo. Then Miss Klein decided to stay there to keep the hospital open and help Mr. West all she could. How I did hate to leave Sayo! All was peaceful there and the work going so nicely that I thought several times of cabling for permission to stay, but I finally de-

cided to leave. Dr. Wilson and I left Sayo October 2 and reached Gambeila on the third. On the fourth came the news of the bombardment of Adowa and the start of the war. This boat was three days late in leaving and it was thought people might want to get out of Ethiopia, but Dr. Wilson and I are the only first class passengers aboard; there are about ten in second class. Preparations had been made to take out as many as sixty. There is a second boat at

Miss Isabel Blair

Gambeila now that is to wait as long as the river permits, but that will be only a matter of a week or ten days. Mrs. Dougherty and her two little children are still in Gore, also Dr. Dougherty and Rev. Kenneweg. None of the people near Sayo had gone to the war when we left but probably will go soon. Some ten thousand left Gore not long ago. Not only the Ethiopians but all the Greek merchants are against Italy coming into Ethiopia."

The Sudan Association has located Miss Blair in Khartum North with Miss Mary Jane McKnight. While she is glad to work temporarily in the Sudan she hopes that her term there will be short and that she can get back to Sayo soon. She hopes and prays that Italy will not take Ethiopia but adds: "Of course they cannot unless it is God's will."

At this writing (November 7) no word has been received from Addis Ababa but the good news has come to us of the arrival in Assiut Hospital of a little daughter to Dr. and Mrs. Hockman. Dr. Cremer has charge of the George Memorial Hospital while Dr. Hockman is working with the Red Cross unit in the war area. We join in Miss Blair's prayer that the Mission property may be safe and that our work may be continued, and especially do we pray for protection for our missionaries.

INDIA

Dr. H. C. Chambers writes that most of the missionaries have returned from their vacations; that Mrs. David Gordon is still suffering very much, and that Miss Jean Morrison is on the whole better than before her vacation. Mrs. H. L. Finley has unfortunately had fever all summer and still has it, the doctors having been unable to determine the cause.

Miss Emma Dean Anderson did not go to the Hills but spent her resttime in Rawalpindi, living in Dr. Gordon's bungalow, and had one of the most restful vacations she has ever had in India. There are three bungalows in the civil cantonment. Each one has a nice large yard around it and as the rains have been good everything looked clean and fresh and she had enjoyed the trees and the grass and the flowers so much after looking on brick walls for months. As all the missionaries were away, she just wandered around over all three yards and gathered roses and other beautiful flowers. Miss Anderson wrote that it was fifty-four years that day (August 26) since she had left Pittsburgh to take up her life work in India. She has continued her work in Chakwal, where the work had been going forward well. The people appreciate the dispensary so much. There were some very bad cases to care for during the last season but by the blessing of God all recovered. Even the Hindus and Mohammedans said:

"Our sick recover in answer to your prayers and you will pray, Miss Sahiba, will you not?" I always say: "Yes, in Christ's name I shall pray." She also said: "There have been many cases of septic fever due to careless treatment." Miss Anderson has decided she could help these people so much by giving them some instruction and is planning to gather in a class of the women from the city and nearby villages to instruct them in caring for the sick. Miss Anderson has been well ever since she left America and is so thankful that she can still do something for the dear women and children of India.

Another missionary writes that changes are taking place in India, as in some parts of America, in the educational work. "India is gradually taking over the responsibility of her own education and Mission schools will soon be a thing of the past. In former years they were the only instrument of education in many places and were the pioneers in the field of education but today they are being supplanted by Government schools. The one drawback in this progress is that the Bible is not taught in the Government schools. Thus the Mission schools still have the burden of Christian instruction and for this reason we prize the opportunity to keep our schools open." She goes on to say: "I prefer work in the districts where one goes about from village to village preaching and teaching. The people in the districts are so poor and needy. I long that all may be able to receive some sort of education. Their hearts are so often such wonderful fields for the Word of God. However, I love the school work and the Indian children and am happy in the work because just now it seems to be the place in which I am most needed. We have many non-Christians attending so the Bible is being taught in all classes with extra emphasis, and all the children are being taught to pray. We are teaching the non-Christian children especially to love the Lord Jesus as their true friend. We take Him with us to the playground and into the classroom. He is becoming a real person to the children and it is a joy to hear dear little Mohammedan girls pray sincerely to Him. Please pray for us. We do need your prayers as sometimes we get a little discouraged."

EGYPT

A cable announces the arrival in Alexandria of Miss Evelyn McFarland, Dr. and Mrs. Neal McClanahan and Rev. and Mrs. Glenn Reed, and child.

A number of the Ethiopian missionaries are now in Egypt. Miss Ruth M. Nichol of Addis Ababa is in Cairo and Mrs. C. F. Kenneweg is in Assiut. Mrs. Harold Wilson and the children and Dr. Wilson's mother are also in Assiut.

The two older Dougherty children are at Schutz in school. This school is largely attended by children of missionaries in Egypt and the Sudan. Thirty-six youngsters are enrolled there this year and we understand they have a glorious time together. Dr. J. W. Acheson reports that it is really a wonderful school and his interest has been greatly stirred this year because his only child, a young son, has started in as a pupil there.

The missionaries seem to be rather disturbed and are very much in prayer concerning the war conditions, not only in Ethiopia but over the outlook as regards Egypt. One of them writes: "I trust that the contributions for the work in the foreign fields will be increased this year. A new cause for increase in prices out here is the war talk. Whether things actually come from Italy or not, the prices on food are going up."

Miss Anna Criswell has celebrated the thirtieth anniversary of her arrival in Egypt. Her missionary friends are all glad to have her back in the school. Miss Ida Whiteside and Miss Martha Roy have arrived

in Luxor. A friend who had been visiting in Luxor for a time reported that the Egyptian people were most eager to greet Miss Whiteside as she is dearly loved by her many Egyptian as well as American friends.

All our workers in Egypt are in good health as far as we know. Miss Lillian McClelland who was ill in Cairo for a time and later spent some months in a sanitarium in Syria is now in America. Her address is Fairview Cottage Sanitarium, Asheville, N. C. She is confined to her bed most of the time but is improving in health. She is very anxious indeed to get back to her work in Egypt and we pray that she may soon be fully restored and ready for work again. Let us continue to pray for all our missionaries that they may be kept in health and strength and that they may be greatly blessed in their service for the Master.

YOUNG WOMEN'S DEPARTMENT

(Continued from Page 227)

Other tempting articles will decorate other programs. Suggestion? Simply the part you are to assume in the feast!

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2. Quite a complete year-book is presented by the W.M.S. of Mt. Lebanon. A "Woman's Day Luncheon" opened the work of the year, a review of some of the achievements receiving special attention. "A Portal of Vision" which was first presented at the WGMS convention in Steubenville, O., was splendidly depicted by local talent, the originator of the presentation, Mrs. J. P. White, giving the explanations of the living pictures in her usual charming manner. This was the annual get-together of the several societies.

The Christian citizenship day was enhanced by the presentation of the "Call to the Colors" as found in the October Magazine, Mrs. H. S. Boobyer, author. Three of the King's Daughters gave of their time and talent to make this part possible. This followed a meaty discussion on the subject of the day.

There is to be a special day, a book review preceded by a 6 o'clock dinner, all missionary societies to participate. Just a few of the items.

Do you wish a simple and inexpensive form of invitation to pass out to society members and to girls yet to be won as members? Such a reminder to give out the Sabbath preceding the meeting should take away the stock excuse, "I forgot!" Here is such an invitation supplied by Mrs. John McKelvie, sponsor of the McCown Circle, Mt. Lebanon Church. It is a piece of bright, red art paper, folded to simulate an envelope, apparently sealed. On the inside are found five important items,—date, name of society, subject, name of leader, and special articles to be brought to the meeting.

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HOME MISSIONS DEPARTMENT

Mrs. Wm. S. Cook, 1201 6th Ave., Beaver Falls, Pa.

Mrs. J. Jane Zucchi Cellemme submitted her resignation as missionary of the Italian Mission in Cranston, R. I. The reason for resigning is that since she is married the responsibilities and duties of the home made it impossible for her to continue. Mrs. Celemme has been a faithful worker and was beloved by both the mothers and children in the mission. The Board accepted her resignation, with regret, and on the recommendation of the Committee of Boston Presbytery appointed Mrs. Cellemme's sister, Miss Mary Jane Zucchi to carry on the work so well established.

Miss Mary Jane writes — "The Cranston Mission is not new to me I have always been a little, but sincere part of it; and the work and its people are very dear to my heart. I am very glad to take up this work and trust that through His divine grace and guidance that I may be able to accomplish something for Him and be useful to my fellow men."

Miss Mary Geyer, missionary at West 44th St., New York, in apologizing for not writing more regularly, gave as her reason her weekly schedule, which is as follows:— Monday, two clubs. Miss Geyer has one group inside for a lesson of three-quarters of an hour, while an assistant plays outside with the other group. Then as she, Miss Geyer, takes the second group, the first has its play time outside. There are thirty children in these two groups. Tuesday—The Intermediate Girl's group from three-thirty until six o'clock. Wednesday—Junior Missionary Society. Thursday—The Primary Girls. Friday—Junior Girls. Saturday—Ten A. M. Junior Boys. 11 A.M. Mixed group of Girls. 1 P.M. Intermediate girls of the Church Intermediate Society.

Sabbath—Nine-thirty A.M. Girl's Choir. Ten A.M. Young Women's Sabbath School class. Seven P.M. Intermediate Boy's Society. In addition to these meetings Miss Geyer keeps in touch with the parents of all these children. Miss Geyer adds, "Our contacts are many and varied and the needs of some are so great. Much prayer is needed and I do praise God for growth and new experiences of real answered prayer."

Mrs. Frank Lieske of the Slovan Mission, Langeloth, took eight from that mission to the Intermediate Rally at Washington, Pa. Communion was observed Sabbath, Oct. 13th, when two new members were received, one from the Junior group and one from the Intermediates.

Mrs. Maude Morrison of the Westland, Pa. Mission wrote of the death of Miss Bertha Caldwell who passed away at the home of her brother near Hickory, Pa. Miss Caldwell assisted Miss Romain Russell in the early days of the mission, and has always been keenly interested in everything pertaining to the mission. She will be greatly missed, not only by this mission, but by her many friends throughout the church.

Miss Mary Jamieson, missionary in San Francisco Presbytery has been working in the Ingleside Community Church. A Junior Missionary society of eighteen members with an average attendance of twelve. The girls have been organized into a Junior Girl's Chorus, and are practicing special music for the Thank Offering service. Miss Jamieson made eighty calls during the month and procured nine prospects for the Bible School and Church.

Miss Ruth Findley missionary in Los Angeles Presbytery reports the organization of a Senior Christian Endeavor Society, and also the organization of a week day Bible class. Preparations are being made for the Thank Offering service. Each family has been asked to place a small jar on the dining table and after each meal to place a penny in the jar, and on the last Sabbath of November to place twenty-four cents into the jar and bring to the service that day. An "I was there Campaign" was conducted during the month, which revealed a number who were interested in uniting with our church. One hundred calls were made by the missionary.

EZEL, KY.

Miss Sara Conrad who was in a hospital in Lexington, Ky., for an operation, is making a good recovery. She is now with her sister, who is a trained nurse, in Vandergrift, Pa. A note just received from her says: "They tell me I am making rapid progress, but I think strength is returning slowly." The very day that Miss Conrad was taken to the hospital, the pastor and superintendent of our Ezel Mission, Rev. Ray M. Davis was obliged to leave also, as he was on the verge of a nervous break down. Mr. and Mrs. Davis are now in New Concord, O. The Board has granted him a three months leave of absence. We trust that before this time elapses he will have fully recovered and that both he and Miss Conrad will have returned to the place and the people they both love. They are both too valuable to the work there to be absent for long.

Mrs. Joe Maxwell stepped into the breach and is teaching for Miss Conrad. Mr. Wm. Heagen of Canonsburg, Pa., is supplying for Mrs. Davis who was teaching half time, and is also taking some other school work that was carried by Mr. Davis.

We are sorry these two, Rev. Mr. Davis and Miss Conrad who are so greatly beloved by the people of Ezel and the community, should be laid aside for a time, but as has been said "something good wil come of it. God does not wish His loved ones to suffer, and His grace is sufficient". Pray for these loved ones that they may soon be restored to the work they love.

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INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

CELILO FALLS, OREGON

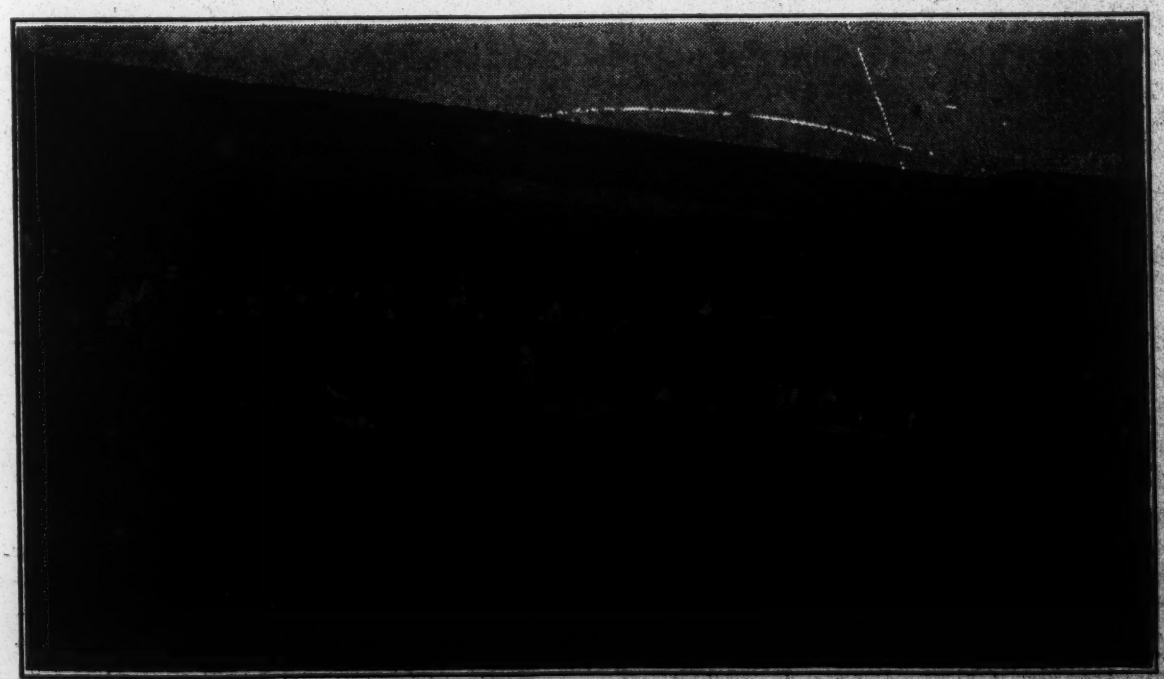
By Mrs. T. J. Means,
Volunteer Worker among the Indians
The Dalles, Oregon

Celilo has been a famous fishing place for the Indians for centuries, and because of this the Federal Government has given them special fishing rights, and during the commercial fishing season many from nearby reservations in Washington, Oregon and sometimes from Idaho, come and camp in tents or already-constructed shacks. During a good season they make quite a little money besides getting their year's supply of fish.

The Columbia River at Celilo takes an abrupt drop of several feet making a pretty water-fall, and up above the falls the river is broken by large bowlders around which the river surges and roars and splashes. The Indians get out on these rocks, whichever ones they can by any ingenuity reach, and dip their large nets into the water and catch the fish as they try to jump the rapids or swim through the narrow passages between the rocks.

About the middle of October most of the Indians go back to their homes on the reservations and only a few families stay through the winter. The Government, as well as the local Chamber of Commerce, has been showing an interest in spending some money in building a sewerage system and a heating plant for showers and some livable buildings for homes. Two families are building new homes this fall.

As to the religious status we cannot report much growth. We get quite discouraged sometimes, the Indians seem so unresponsive and so little interested. However when we came back this fall they were anxious to start Sabbath School again. There is no one else nor any other organization telling "The Story." We get discouraged when we seem to be accomplishing so



View of Warm Springs, Our Church may be seen about the center.
Picture by Mr. Arthur Petrie.

little, but we are and ought to be happy to do it. Maybe we need to be content to just sow the seed and leave the results to Him.

The children do enjoy the songs we sing. Their day school teacher told us they would rather sing their Sabbath School songs at school than their school songs. Some Bibles were kindly donated, and we are helping them to become familiar with the Bible and to find the passages they have memorized and to read from it. One young man asked us for a Bible which we gave him. They have learned something of the meaning of prayer and are quiet now when prayer is offered. They enjoy very much the pictures and Sabbath School literature and prize them and take them home.

As to a Christmas box, we could use a small one and would be very glad for it. We, personally, buy candy and oranges for them. But all the Indians come for the Christmas service—maybe for the gifts, which is a poor reason, but it gives a fine opportunity for presenting Christ and showing a Christlike interest in them personally. There are not more than forty and about half of the number are children. Most of all we need your prayers, we can do nothing of ourselves, but He can, and has promised to answer if we ask yieldingly and persistently, and that should be enough inspiration to hold us all to hard jobs.

Dr. Bates, formerly the Government physician at Warm Springs, Oregon, was recently the guest of his good friends, Rev. and Mrs. Matthews of Simnasho. Since his retirement from service he has lived in Ogden, Utah, but says he wants to return to Oregon to live. The Indians were glad to see him and the Doctor was glad to see them. He says he has been very lonesome for his friends in Oregon, both white and Indian.

Dr. Bates and Rev. Matthews went to see Henry Stwyer, who, you remember, is an elder of the Warm Springs' Church and who suffered a severe stroke some time ago. When they arrived Henry was out herding cattle on a horse. He had to be helped on and off the horse, but the family told them he is very happy to be able to sit in the saddle and manage the horse. We, too, rejoice with them in even his partial recovery.

INDIAN ARROWS

From a bow drawn at Tama:

In the Toledo (Iowa) Chronicle of Oct. 31:—"Mesquakies To Hear Lecture on Ethiopia. Returned Missionary to Speak at U. P. Mission." Then followed an article by George Young Bear inviting all Mesquakies to attend the meeting to hear Rev. Bruce B. Buchanan of Ethiopia.

Members of the Sabbath School classes accompanied Rev. Patterson to the County Home and later to the Sanatorium assisting in the services at each meeting.

An allottment of $50,000 for the construction of a combined three-room school and community center at Tama for the Sac and Fox Indians was announced in Washington last month.

HAVE YOU READ those fine accounts of the visits of Dr. Henderson and Mr. Moses Shaw to our Indian Missions as written by Mr. Shaw in The Herald? We are very grateful for the help and inspiration of their visits.

Rev. Matthews wrote: "Dr. Henderson preached for us at the afternoon service. It was a wonderful message told so simply that the Indians could very well understand it. The whole visit was just a blessed experience for all of us."

JUNIOR DEPARTMENT

Mrs. W. R. McMunn, Secretary, 302 Hastings Ave., Oakdale, Pa.

FRENCHBURG HOSPITAL

By the Rev. H. Glenn Stephens,
Krenchburg, Kentucky

The history of the Frenchburg Hospital dates back to 1915 when a small frame building large enough to accommodate nine patients and a resident physician was built. Funds for this purpose were provided through gifts of individuals and societies and the contribution of materials and labor on the part of local people. Dr. Esther Mitchell had been at work in the community for almost a year at the time the hospital was built and continued her service through nineteen years, resigning because of failing strength in the spring of 1934.

In 1926 the hospital was enlarged by building a brick unit as an addition to the original structure, making the hospital large enough to accommodate twenty patients, and providing a diet kitchen, laundry, and garage for the doctor's car.

Following Dr. Mitchell's resignation, Miss Meda Reynolds, R.N., was employed as Superintendent of the Hospital and we have depended upon the county Health officer and physicians from neighboring towns for our medical needs. The new arrangement has proved quite satisfactory although it has somewhat limited the service rendered by Dr. Mitchell in the care of the out-patients.

Miss Meda Reynolds, R.N.

The Junior Missionary special this year has been designated for Frenchburg Hospital and will provide for the enlargement of the operating room and the installation of needed instruments and equipments with these additional funds there is no reason why our little hospital cannot offer the surgeon the best facili-

Hospital, Frenchburg, Ky.

ties for successfully doing his work and insure the patient the best posible chance of recovery.

We are planning on enlarging the mission of the hospital to include more clinical work. In conjunction with the county health department, we can advance the health and sanitation program in the county, make desirable preventive medicines and treatments, and advance child welfare work.

We hope that the interest expressed in the designation of the Junior Special to our hospital will be continued and find expression in an enlarged contribtution toward the support of the continuing work. The glamour of a special appeal must not hide the drabness of everyday need.

JUNIOR SPECIAL DIME CARDS

Junior Special Dime Cards may be had at The Literature Department, 904 Publication Building, Pittsburgh, Pa. The cards are free for postage. Please send as soon as possible for the cards for your Juniors.

DAMPTEY

Dear Juniors:

Here is a story about Damptey, a little boy in Ethiopia.

We do not know how old Damptey is. He has been with the Mission for about seven years, and he must have been about seven years old when he came to stay with us. So he is about fourteen or fifteen years old, but he weighs only sixty pounds, so he seems like a little boy yet.

He has been going to school all these years. At first he could not learn, and had to be sent home for a year. Then when he returned to school he learned very quickly. Now he is first in his class in the government school. He reads and writes and talks very good English. He likes very much to read *The Womens Missionary Magazine*. He asks me for it every time it comes and reads all the articles in it.

The other day he said to me, "Giftie, why don't you write about Hada Shashatu and send it to *The Womens Missionary Magazine?*" I said, "Well, why don't you write about her Damptey, and I will send it to the Magazine for you." So he asked me for a pen and paper, and this is what he wrote. He did this all by himself with no help from me.

DAMPTEY

An Ethiopian boy who reads The Women's Missionary Magazine from cover to cover.

Damptey also goes out and does evangelistic work. He goes to the prison and teaches a Bible lesson to seventy or eighty prisoners in one morning. Then he goes to the valley and teaches those who have never had a chance to have the Bible read to them. He does this evangelistic work just during vacation. He teaches language to me and helps me to prepare my lesson for the Sab-

bath. He is a very good interpreter, too. In many, many ways he helps with the mission work, and is very much interested in the spread of the gospel. I hope you like the story he wrote about Hada Shashatu.

Sincerely yours,
Mrs. V. F. Dougherty.

ABOUT A CHRISTIAN WOMAN IN GORE

There is a poor woman in Gore who has three children; her name is Hada Shashatu. She has three children and their father has been dead for a long time. She is a very poor woman. She had no food or clothes for her children and for herself, but she came to the Mission Church every week. A long time ago she liked to beg, but after she knew about her Saviour, Jesus Christ she thought that begging was not good.

One day Mrs. Dougherty went to teach. This woman came to the meeting and Mrs. Dougherty asked her if she were sick. She said, "Yes, I am sick!" But a woman from there said to Mrs. Dougherty, "She is not sick, she is hungry." Hada Shashatu told Mrs. Dougherty she was sick because she didn't want to beg.

Mrs. Dougherty gave her evangelistic work to do and she goes out and teaches the people every day.

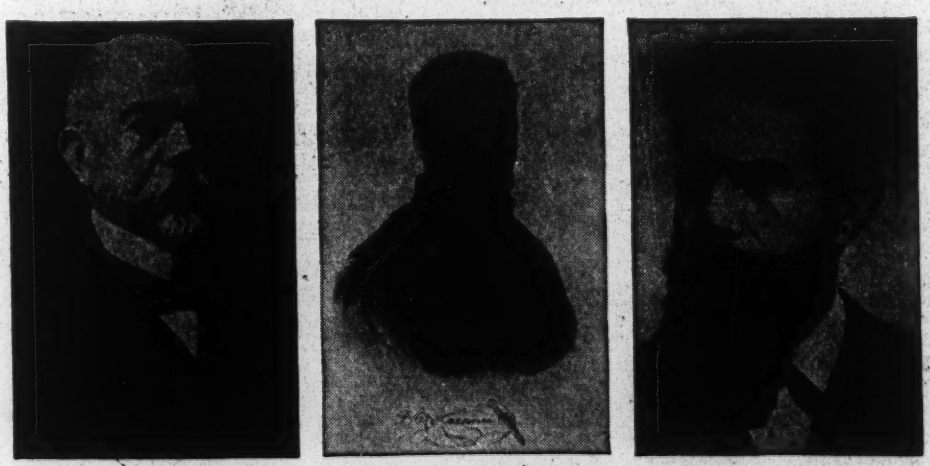
Here is a story about her Christian work. A crazy woman who lives in Gore had a very tiny baby and Hada Shashatu took that crazy woman into her home. One day that crazy woman went away while Hada Shashatu was teaching. When she came back the woman was not there. Hada Shashatu is taking care of the little baby now by the help of Mrs. Dougherty.

This Christian woman helped six women who had no homes. How would God like us if all of us helped each other and loved each other as she does.

Damptey.

Damptey's hand writing is very good for a young boy and would compare favorably with the writing of an American boy of the same age. And Thank you Damptey for reading every word in *The Womens Missionary Magazine*.—Editor.

REMEMBER THE CHRISTMAS SEAL SALE



MEDICAL IMMORTALS

Successful progress in the fight against tuberculosis is made possible chiefly by the discoveries of these three men. Robert Koch (left) noted German research worker, discovered the tubercle bacillus and proved it was the cause of tuberculosis in 1882. Rene Theophile Hyacinthe Laennec (center) young French medical genius, invented the stethoscope in 1815. When only 45 he became a victim of the disease he did so much to help conquer. Wilhelm Konrad Roentgen (right) noted German physicist, discovered in 1885 what is probably the most important diagnostic aid in modern medicine—the X-ray.

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 905 Publication Bldg., Pittsburgh, Pa.

THIS IS REPEAL!

"A movement is on foot, the Council for Moderation, sponsored by many people of wealth and social position, to compromise the liquor controversy through the encouragement of a 'moderate' use of alcoholic beverages. One might as well talk of encouraging the use of moderately bad eggs! Considered as a whole, there is no such thing as the 'moderate' use of liquor. Traffic accidents and arrests for drunkness have vastly increased in the era of 'moderate' drinking that was to follow the repeal of Prohibition. Advocates of temperance can best promote it by education calculated to create an active sentiment in support of total abstinence. You cannot cure a bad egg. The only thing to do is to drop it in the garbage can."—*Times-Mirror.*

"The most conservative estimate of the amount spent by the people for liquor since repeal is two and a half million dollars. To reduce it to understandable figures—the 30,000,000 families of the United States contributed $83.33 per family to the support of the liquor traffic while the returns to the government in tax money amounted to $14.97. That is an expensive way to do business, spending $83.33 to get $14.97!"—Mrs. Margaret C. Munns, *The Union Signal.*

The Milk Research Council, Inc., of New York reports the sale of milk in 1933 as 37,360,000 quarts less than in 1932 and 59,160,000 quarts less in 1934 than in 1933, with sales steadily decreasing. When parents have beer, children do not have milk.

"The present liquor problems involves the interests of three groups," says President Walter Dill Scott of Northwestern University. "The first group is interested in taxes, the second group is interested in profits, the third group comprises all the remainder of the one hundred and twenty millon Americans. Liquor laws should be administered in the interest of the third and largest group."—*The Voice.*

AND THIS IS JUST AS DISTRESSING

The American people are estimated to be gambling at the rate of five billion dollars yearly, probably at the rate of ten billion dollars were the direct and indirect costs computed. The "numbers" operators in New York City take a hundred million dollars yearly from the people of that city.

Crime costs this country thirteen billion dollars yearly.

"We spend half as much for candy and ice cream as we give to the Church, and just as much for finger waves, lipstick and other personal adornments. The theatre, movies, races, dance halls and similar institutions cost us half as much again as does the Church, and tobacco costs two and one-half times as much!" —*The Voice.*

TESTAMENTARY AND ANNUITY DEPARTMENT

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Avenue, Pittsburgh, Pa.

REVISED INTEREST RATES ON NEW ANNUITIES

By Mrs. Harriet S. Boobyer,
Testamentary Secretary

On January 1, 1936, a new schedule of rates goes into effect on all NEW Annuity Bonds of the Women's General Missionary Society taken out on and after that date. These rates are based on the Uniform Annuity Rates approved by the Committee on Financial and Fiduciary Matters of the Federal Council of Churches and have been adopted by the Women's Board in line with the action of other Boards.

Annuity Bonds will be offered in five classes:

Class No. 1, where the annuitant is under forty years of age, will pay 3%.

Class No. 2, where the annuitant is from forty to fifty years of age, will pay 4%.

ClassNo. 3, where the annuitant is from fifty to sixty years of age, will pay 5%.

Class No. 4, where the annuitant is from sixty to seventy years of age, will pay 6%.

Class No. 5, where the annuitant is over seventy years of age, will pay 7%.

Life Annuity Bonds will be accepted and isued in any amount from $100 to $50,000. Bonds will be issued in the name of the annuitant, or in any other name deseired, thus enabling one to provide an income for a relative or friend. The rate of interest will depend on the age of the person named in the Bond. A Bond may also be isued in two names. That is to say, for husband and wife, or sisters, or friends, the interests at the death of one to be continued to the survivor. The rate of interest on such a Bond is based on the age of the younger of the two. Bonds bear interest from the first of the month following the receipt of the money, and interest is paid semi-annually, January 15 and July 15.

Life Annuity Bonds of the Women's General Missionary Society offer an opportunity to women who wish a safe investment for their funds and who must have an assured income, to obtain an investment and income, and at the same time make a gift, at death, to the women's work of the Church. The money invested in such a Bond is protected by the corporate strength of the W.G.M.S. and the payment of interest is its most sacred obligation.

Do not let any of our present annuitants be disturbed as to this change in interest rates—these new rates apply ONLY TO NEW ANNUITIES AND NOT TO THOSE ALREADY TAKEN OUT. For Further information about Annuity Bonds, write the Testamentary Secretary, Mrs. Harriet S. Boobyer, 1470 Alabama Ave., South Hills Br., Pittsburgh, Pa.

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS

Toward a Christian America (Home), Paper, 60c; Cloth, $1.00.

For Leaders, *A Home Missions Course for Adults*, Paper, 25c.

Women Under the Southern Cross (Foreign), Paper, 50c; Cloth, $1.00.

How to Use Women Under the Southern Cross, 15c. This booklet contains program suggestions, study outlines, dramatizations, etc.

That Other America, Paper, 60c.

A Course on Latin America for Adults, 25c.

Christianizing the Home — Order from Board of Administration, 704 Publication Building, Pittsburgh, Pa.

Three-Cornered Continent — A story-study book on South America for Juniors. Paper, 50c; Cloth, 75c.

How to Use Three-Cornered Continent, 10c.

FOR JANUARY PROGRAMS

Our Alien Neighbors, 3c.

Our Work Among the Aliens, 2c.

Twenty-five Years at Frenchburg, 5c.

Ezel—A Glimpse at Beginnings, (new), 3c.

Missionary Review of the World, June issue, 25c.

REGARDING THE READING COURSE

The question has been asked, if an individual is unable to complete the reading of four books within the year, may the time for her be extended and the certificate be granted upon completion of the reading. The answer is, Yes.

WORLD DAY OF PRAYER FEBRUARY 28, 1936

We can furnish the following supplies and urge that you place your orders early.

Call to Prayer—"On Earth Peace, Good Will Toward Men." Free. This should be used in every church in preparation for the day.

Poster—11x17 inches. With space for time and place to be filled in locally. 5c each.

Program—"On Earth Peace, Good Will Toward Men." Prepared by Senorita Laura Jorquera of Santiago, Chile. 2c each; $2.00 per 100.

Young People's Program — "Lead Us, O Father, in the Paths of Peace."

Children's Program—"Come Unto Me, Children of Every Land, My Own to Be." 1c each; $1.00 per 100.

Program Props, (Migrant) 1c each. Program Props (Indian), 1c each.

"Born In the Cotton; Reared in the Fruit," 3c.

PRAYER CYCLE

The 1936 Prayer Cycle will be ready this month. 10c each; $1.00 per doz.; $7.50 per 100.

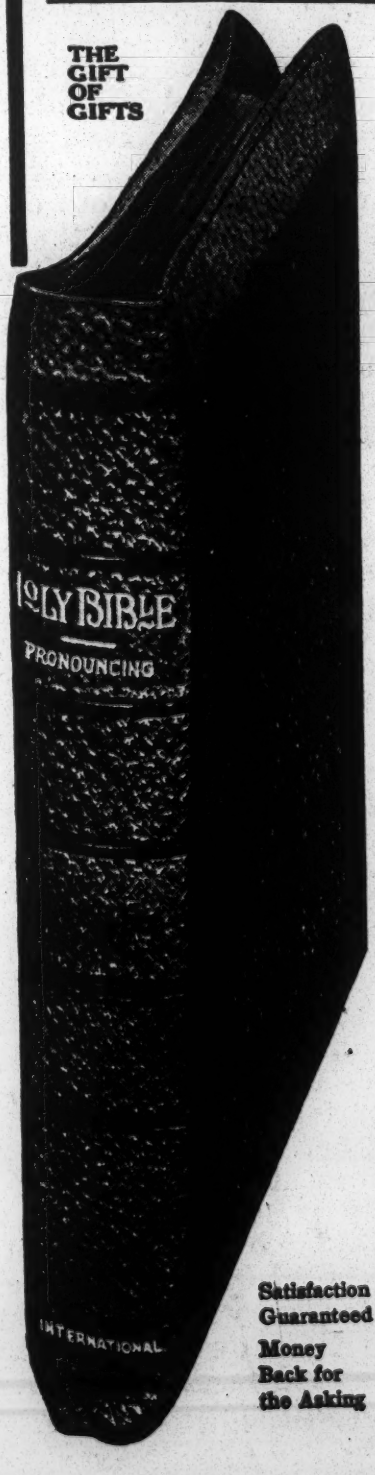
The BEST BIBLE in the WORLD for the MONEY

ILLUSTRATED SELF-PRONOUNCING
GIFT BIBLE

SUITABLE FOR YOUNG AND OLD

BOUND IN GENUINE FLEXIBLE LEATHER

THE GIFT OF GIFTS



CONTAINING

The KING JAMES or AUTHORIZED VERSION OF THE OLD AND NEW TESTAMENTS

HAS

SELF-PRONOUNCING TEXT

All the proper words being accented and divided into syllables for quick and easy pronunciation.

LARGE, BLACK-FACE TYPE

Specimen of Type

THEN came to Jē'sus Phăr'i-sees, which ru'sā-lĕm, saying,
2 Why do thy disciple the tradition of the elde wash not their hands w

IT ALSO CONTAINS

A NEW SERIES OF HELPS TO THE STUDY OF THE BIBLE
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4000 QUESTIONS AND ANSWERS ON THE OLD AND NEW TESTAMENTS which unfold the Scriptures. A feature of great value to old and young.

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(This Bible furnished with Patent Thumb Index, 45 cents extra. Name in gold on cover, 30 cents extra.

P-215

NAME _____

ADDRESS _____

FOREIGN CORRESPONDENCE—INDIA

(Continued from page 214)

THE ANNUAL MEETING

By Mrs. R. R. Stewart, Rawalkindi, India

Annual meeting has come and gone once more. The first three days were given up to devotional meetings and the week following to the business meetings. The keynote in the devotional meetings was Joy in the Lord.

Miss E. D. Anderson gave a series of Bible Studies on the coming of Joy to Earth, to the Individual and Joy Triumphant. She was wonderful in her clear presentation of the Word — so simple, so definite, and so inspirational. The Sabbath evening meetings led by Mrs. Campbell and Mrs. Sutherland were most helpful. Many a beautiful story of Joy in His Service was told in these evening hours. We all cheered and encouraged each other by telling of some of the nicest things in our work. There were stories of conversion, of baptisms, of growth, of victorious deaths.

The communion service was a time of special blessing to all of us. It was a beautiful service. It is a wonderful privilege to gather together once a year to celebrate together His death and resurrection.

The Children's meetings were led by Miss Hewitt and Miss Brandon. Only four children came to annual meeting this year. Most of the others were away in the hills at school. Jean Stewart came down to the Memorial Hospital to have her tonsils removed so she attended a few of the meetings while convalescing. There is only one baby in the mission, young Robert Stewart, but he staid at home with his nurse.

Two missionary familes, Rev. and Mrs. D. E. Alter and Rev. and Mrs. John Stewart, have returned from furlough and drove up from the sea coast in their car. The Alters came via the Pacific and took the children to Woodstock School first and then came on to Sialkot. The Stewarts came through the Suez Canal to Bombay and then drove directly to Sialkot. We are thankful they arrived in safety and have reached their stations in health and strength

Two of our number are seriously ill, Mrs. Gordon in Rawalpindi and Mrs. Finley in Taxila. Messages of comfort were sent to both of them. On Thursday evening the D. R. Gordons, the J. A. McConnelees and Miss Morrison celebrated the 40th anniversary of their arrival on the field. It was celebrated with a graceful little speech by Mrs. John Stewart and some gifts were presented. A bedside tray was sent to Mrs. Gordon.

A note of humor was sounded when the M. M. Browns were called to the platform and presented with "make believe" medals for 30 years service and were called "mere children" and given some advice on how to conduct themselves on the field.

Since our numbers have decreased, many of the men have had to take over charge of two districts and several of the ladies have had to divide their time between two stations. Miss Murdock is to do evangelistic work in Campbellpur district during the winter and then take over the G.B.S. in Saragodha in the spring. Miss Ella Gordon is dividing her time between evangelistic work in Campbellpur and Taxila. Miss Sara Moore is to work in the dispensary in Pathankot and itinerate in the district. For the first time in its history the Leper Asylum has been given over to a woman to supervise — Mrs. D. E. Alter. We think she will make a grand superintendent.

EDITORIAL

(Continued from Page 219)

A MISSIONARY WOMAN'S COMMANDMENTS

Thou shalt remember the Missionary meeting day, to keep it free, and not absent thyself without good cause.

Thou shalt on the first day of the week lay by in store as God hath prospered thee, that there be no scrambling at the end of the year for something to give.

Thou shalt learn the joy of doing things well, and to that end be willing to serve on committees.

Thou shalt give of thy talents, literary, musical or artistic, for the benefit of the society, knowing that she who giveth is more blessed than she who receiveth.

Thou shalt subscribe for and read thy Missionary Magazine, that thou mayest know of thy Mission work.

Thou shalt study thy Missionary literature, that thou mayest have a deep and broad intelligence.

Thou shalt be ever ready to give of thy time and strength in work for the cause of missions.

Thou shalt care for the children of the church, and plan for them systematic, graded missionary education.

Thou shalt be watchful to engage the young women of thy church in Missionary service, and lead them to join thy Society.

Above all, thou shalt pray daily and believingly that God Himself will do those things that are beyond thy power, and will guide and bless thy efforts in His service.

—Adapted from *Glad Tidings*.

QUESTIONNAIRE

1. Where did a "Mother Church" close a S.S. that was larger than her own?
2. Who was the pioneer worker among Italians in the U. S.?
3. Who has pioneered in Sabbath Schools in an American city?
4. What was the habit of many people "Back Home"?
5. "What's in a name"?
6. Where do bishops and priests don their robes in the presence of the audience?
7. How many miles did an American woman ride *via buccalo*?
8. What is "Henna Day"?
9. A place of "Happiness, praise and prayer"—Where?
10. Where was "Joy" the subject of a series of meetings?
11. Where did a Mohammedan ruler proclaim December 25th a holiday?
12. Where have girls been celebrating their Silver Anniversary?
13. Who is a successor to her sister?
14. What official honors have come to two missionary women?
15. What fourteen-year-old boy reads *The Womens Missionary Magazine* from cover to cover?
16. Where do children love to sing their S. S. songs more than school songs?

PAGES OF POWER

Four hundred years ago, for the first time, our Bible in English was put into print. Thus, in 1535, the "pages of power" wrought by the earnest English translator, Myles Coverdale, began to reach as never before the man on the street, in the field or in the shop with their story,. their message, and their inspiration. What had been the possession of learned men became in a day the common property of the English-speaking people.

Today, we look back over four centuries in their history and find amazing evidence of the influence of the Bible in every aspect of their life and work. To meet their call for this Book, more copies of it have been printed and distributed than of any book in any language.

Its poetry, essays, prayers, sermons, proverbs, parables, history, and its supreme biography of all time,—that of Jesus Christ,—directly and indirectly influence our daily lives. They contribute to our civilization, through the arts and sciences, in man's dealings with man, and in the direction of government, to such an extent that he who, perhaps, has never opened the covers of a Bible nevertheless reads its words and phrases in newspaper, magazine, and book.

AS WE READ AND SPEAK

"Without the Bible it is impossible to understand the literature of the English language from Chaucer to our own day."

In prose and in poetry, as well as in the common speech of everyday life, the Bible's contribution to us is surprising.

"The apple of his eye," "the salt of the earth," "the powers that be," "labor of love," "handwriting on the wall," "a mess of pottage," "the widow's mite," "we are the people," "the fat of the land," "the laborer is worthy of his hire," "whited sepulchres," "all things to all men,"—here are just a few of the hundreds of Biblical expressions used on occasion by every one of us—and in each is a Biblical story that makes its quotation significant.

IN AMERICAN HISTORY

How many of us realize the Bible's influence upon the history of the American people?

To common reading of its "pages of power" in England may be traced the forces which resulted in the coming of the Pilgrims to these shores, contributed largely to the settlement of the Thirteen Colonies, and provided a common bond of understanding, that was to make possible a new nation.

When Connecticut was born, its founders pledged themselves to "maintain the liberty and purity of the gospel;" and Roger Williams, under the same inspiration, sowed the seed of religious freedom in his government of Rhode Island.

Through the inscription on our Liberty Bell the Bible speaks to us again,—"Proclaims Liberty throughout the Land to All the Inhabitants Thereof."

IN SOCIAL WELFARE

From the Bible's inspiration have come many of the forces behind our social and economic progress. To the Golden Rule, the principle of brotherly love notably exemplified by William Penn and his Quaker settlers in Pennsylvania, and to the law of equality of men before God which was so revered by Abraham Lincoln, the American people owe a heavy debt. These great teachings of the Bible have combined to bring about popular action to allay the sufferings of the unfortunate; to effect an end to

slavery; and to make for a social order in which right living and right thinking shall be the rule.

IN THE HOME

The strength of a nation is the home life of its people. From the Bible millions of homes in our history have drawn courage, guidance, and joy.

Almost without exception, our greatest leaders have acknowledged the influence of a home devoted to the Bible and its teachings. In the training of children and youth there is for it no substitute.

What our civilization has gained from the printed Bible during four hundred years can be multiplied by us many times over in the years ahead. All depends upon our faith in it and our devotion to its teachings!

FOR IT IS YOUR BOOK

Centuries before English was a language, the Bible was begun.
Historians, statesmen, poets, and kings have contributed to it.
Brave men have defended it from destruction.
Patient scholars copied its text by hand, letter by letter.
Learned men have translated it into hundreds of languages.
Consecrated men have spent all they had; forsaken home and country, and have died in flames at the stake.
All, — that YOU might have this book for your own sake — for the world's sake.

* * *

Have you made it your *own?*

WHAT THE BIBLE CAN DO FOR US TODAY

We are living in a confusion of tongues; many men are offering many contradictory solutions of the world's ills. We need to hear God speak. And the Bible gives us God's voice, in His own words, with His own divine and infallible solution for the world's ills as no other book ever possessed by men.

The Bible gives us divinely revealed origins and endings, showing us, as no human wisdom could, whence came man, society, creation; what is God's goal for the human race; and what is the ultimate fate of the saved and the lost. It is a Source Book of vital information, without which mankind is hopelessly in the fog.

It shows us God. Men could never find God by their own searching for Him. The Bible brings us the comforting message that God, therefore, has not left man to a hopeless search, but Himself seeks out man for his blessing and salvation. Only in the Bible do we learn that "the Son of man is come to seek and to save that which was lost." Because "no man hath seen God at any time," therefore the Son of God "hath declared him."

It shows us Jesus Christ, God the Son, who became man that the last world might be saved. The greatest thing the Bible can do for us—and it does it in its sixty-six books, written by different men, living centuries apart—is to reveal Christ to us. He is the central theme of the entire Book; He is the only hope of a lost race and a lost world; He is the unique incarnation of God, the Wisdom and Righteousness of God, fully revealed and freely offered to all men by the Bible.

This Book tells us how to be saved. It brings us good advice; but it brings us something better and greater than good advice: good news. The Gospel of Jesus Christ is God's "Good News" for the whole world, and this is the message of the Bible; strength for the weak, hope for the hopeless, courage for the discouraged, light for those in the dark, salvation for the lost, life for the dead.—*National Commemoration Committee.*

TRIBUTES

MISS MINNIE CHILDS

On October tenth, 1935, Miss Minnie Childs, a most devoted member of the Women's Missionary Society of Tulsa, Oklahoma, was called to her Heavenly Home.

In her passing we have lost a faithful member, and a most loyal friend. We miss her presence, and wise counsel, and her happy prayerful life.

May the memory of her consecrated life, and devoted service to her Lord lead many unto righteousness.

Mrs. Chas. E. Newcomb,
Mrs. W. T. Peck,
Mrs. Owen S. Ramsey.

MRS. LILLIAN M. DUNN

"God Gives To His Beloved Sleep."

The Women's Missionary Society of the Kenton U. P. Church of Portland, Oregon, desires to pay a tribute of love to the memory of Mrs. Lillian M. Dunn the beloved wife of our Synodical Superintendent of Missions, of the Synod of the Columbia.

As a pastor's wife, loyal Church member, teacher, and officer of the local Missionary Society and of the Presbyterial—as mother, neighbor, and friend, we shall miss her presence, her cheery smile and wise counsel. We extend our heartfelt sympathy to her bereaved husband, Dr. M. E. Dunn, and two sons, Willard, and the Rev. Carl S. Dunn.

Mrs. B. F. Alderfer,
Mrs. J. G. Cunningham,
Mrs. Nora Auld.

MISS VENIA M. SMITH

In was on the morning of July 19, 1935, that word came that Miss Venia Smith had been called Home. The Master had come and called for her. We could almost hear the voice saying, "Come up higher." "Well done."

Having been associated with Miss Smith for more than 28 years in the Italian work at Brushton (a church which she had founded in the year 1903) I found that her life had been dedicated early, and always to the service of Christ, active and zealous in every good work—in giving she was liberal—for the good of others and the extension of Christ's Kingdom, she was always willing to sacrifice.

She had always been active in our church and missionary society until about two years ago, when the natural infirmities incident to advance in life, prevented her from so doing.

However, she was always with us in spirit and we shall miss her, but for her it is infinite gain—only a transfer of service to rest and reward, and from the discordant notes of earthly praise to join the blessed songs of the redeeemed in Heaven.

For some weeks before her death she had been ailing, but in her patience and resignation to the will of God in her happy death, we witness the triumph of faith stronger than death.

"And I heard a voice from heaven saying unto me, blessed are the dead which die in the Lord from henceforth—yea, saith the Spirit that they may rest from their labors and their works do follow them."

A tribute of love and esteem from the Women's Missionary Society of the First United Presbyterian Church of Wilkinsburg, Pa.

Note: Miss Smith was the founder of the First United Presbyterian Church of Wilkinsburg, the Waverly Presbyterian Church of Pittsburgh, and the Brushton Italian Mission of Pittsburgh.

Mrs. T. T. Lowman.

BIBLE BOOKS FOR SMALL PEOPLE

Thomas Nelson & Sons, New York, has just issued twelve "Bible Books for Small People." These are Bible stories for the tiniest tots, written in simple language, illustrated in bright colors. They are suitable for gifts for very small children. Price 25c each or $3.00 a dozen.

GOSPEL PENCIL CHRISTMAS GREETING CARDS are something new. Lovely cards with Scripture pencils attached. Gospel Pencil Co., 1143 Fifth Ave., New York.

Correction: Due to erors in setting type in the Treasurer's Report for April 16 to September 30, 1935, in the November Magazine, the following Presbyterials should have been credited in the Contingent fund as follows: Chartiers $3.45 instead of $345.00; Chicago, $1.50 instead of $150.00; College Springs, $1.45 instead of $145.00; Conemaugh, $1.05 instead of $105.00 and Rock Island 60c instead of $60.00.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

*Miss Emma Dean Anderson, 1881 ..... Chakwal, North India
**Mrs. W. T. Anderson ..... Sialkot City
Miss Ruth Ardrey, 1924 ..... Sialkot City
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Roma B. Beatty, 1909 ..... Badomali
Miss Minnie E. Beatty, 1912 ..... Abbottabad
Miss Rebecca Jean Black, 1921 ..... Sialkot City
Miss Lois Boyd, 1918 ..... Pasrur
Miss N. Addaline Brandon, 1931 ..... Lyallpur
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Lois Buchanan, 1910 ..... Pathankot
Miss Marie Cash, 1926 ..... Zafarwal
Miss Evelyn Cathcart, 1925 ..... Rawalpindi
Miss Laurella G. Dickson, 1897 ..... Pasrur
Miss Margaret Fehlman, 1918 ..... Lyallpur
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R.N., 1924 ..... Jhelum
Miss Eva H. Hewitt, 1930 ..... Sargodha
Miss Kate A. Hill, 1896 ..... Sialkot City
Miss Janette Howland, 1921 ..... South Sargodha
Miss Reba C. Hunsberger, M.D., 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Gurdaspur
Miss Sarah Jane Lamont, 1928 ..... Lyallpur
Miss Mary Frances Lincoln, R.N., 1920 Sargodha
Miss Glendine Lundquist, R.N., 1932 Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931 Taxila
Miss Maude M. Miller, 1925 ..... Sheikhupura
Miss Henrietta Moore, 1898 ..... Pathankot
Miss Sara A. Moore, 1917 ..... Pathankot
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss Margaret L. Murdoch, 1924 ..... Campbellpur
Miss Marian T. Peterson, 1930 ..... Sialkot City
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Louise Scott, 1916 ..... Gujranwala
Miss Helen C Sharp, M.D., 1932 ..... Sialkot City
Miss Rose Shereda, 1928 ..... Sangla Hill
Miss Kate E. Spencer, 1918 ..... Sargodha
Miss Georgia Wengert, 1920 ..... South Sargodha

(*) Retired; (**) Volunteer Worker.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 ..... 211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Helen Artman, 1920 ..... R. D. 2, Pulaski, Pa.
Miss Kathryn Beattie, 1920, ... R. D. 1, Janesville, Wis.
Miss Frances E. Brown, 1928 ..... 101 W. Tioga St., Philadelphia, Pa.
Miss Marie E. Cash, 1926 ..... R. D. 6, Lebanon, Ind.
Miss Betsy Fleming, 1913 ..... 6549 Emerald Ave., Chicago, Ill.
Miss Zarra S. Hoon, 1921 ..... Milton, Oregon
Miss Sara Jane Lamont, 1928 ..... 440 W. Cayuga St., Philadelphia, Pa.
Miss Lillian McConnell, 1902 ..... c/o Mrs. W. J. Mitchell, 508 Wildwood Ave., New Castle, Pa.
Miss Willa Ramsey, 1921 ..... c/o Rev. F. G. Wright, R. D. 1, Irwin, Pa.
Miss Vivian L. Trimble, 1921 ..... Blanchard, Iowa
Miss Helen V. Weede, 1928 ..... 514 N. Broadway, Sterling, Kans.
Miss Dora Whitely, 1911 ..... 227 N. Jefferson St., Canonsburg, Pa.

RETIRED

Miss Mary A. Lawrence, 1893 ..... c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891 ..... 134 W. 7th St., Rushville, Ind.
Miss Mary Martin, 1890 ..... c/o Rev. A. W. Martin, Tarkio, Mo.
Miss Elisabeth McCahon, 1875 ..... c/o U. P. Home for the Aged, Wilkinsburg, Pa.
Miss Rosa McCullough, 1879 ..... Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886 ..... Memorial Home, Penney Farms, Fla.

EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret A. Bell, 1901 ..... Fayoum
Miss Helen R. Brownlee, R.N., 1934 ..... Assiut
Mrs. Mary K. Coventry, 1918 ..... Benha
Miss Leota Cabeen, 1909 ..... Alexandria
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Mary F. Dawson, 1922 ..... Assiut
Mrs. Ada A. Dunlap, 1924 ..... Assiut
Miss Lucia Dwight, 1919 ..... Beni Suef
Miss Minnehaha Finney, 1894 ..... Mansura
Miss Alta G. French, 1925 ..... Beni Suef
Miss Elsie French, 1909 ..... Cairo
Miss Alice Grimes, 1924 ..... Minia
Miss Rena L. Hogg, 1899 ..... Assiut
Miss Lois D. Kingan, 1926 ..... Benha
Miss Bernice L. Knowles, 1932 ..... Assiut
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Dora B. Mason, 1918 ..... Assiut
Miss Ruth McCleery, 1931 ..... Tanta
Miss Jeannette McCrory, 1916 ..... Minia
Miss M. Evelyn McFarland, 1919 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Sara B. Meloy, 1923 ..... Cairo
Miss Marion A. Paden, 1902 ..... Tanta
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Frances M. Patton, 1922 ..... Mansura
Miss Stella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Cairo
Miss Isabel Simpson, 1931 ..... Cairo
Miss Jane C. Smith, R.N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Cairo
Miss Marie F. Tait, 1925 ..... Zagazig
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen May Walker, 1930 ..... Cairo
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ida B. Whiteside, 1918 ..... Luxor
Miss Ruth Mary Williamson, 1924 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Cairo
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 ..... Zagazig
Miss Ruth A. Work, 1904 ..... Assiut

NOW IN THIS COUNTRY

Miss Davida Finney, 1914 ..... c/o Mrs. H. S. Lybarger, 914 Cambridge Rd., Coshocton, O.
Miss Martha C. Glass, 1921 ..... 809 East 2nd Ave., Monmouth, Illinois
Miss Eulalia D. Grether, 1929 ..... 435 East 11th St., Loveland, Colorado
Miss Alfretta M. Hammond, 1904 ..... State Hospital, Warren, Pa.
Miss Lucy Lightowler, 1921 ..... 3044½ Mickle St., Camden, N. J.
Miss Helen J. Martin, 1915 ..... 513 East End Ave., Wilkinsburg, Pa.
Miss Lillian McClelland, 1923 ..... 318 Orange St., Wilmington, N. Carolina
Miss Helen J. Noordewier, 1921 ..... 1104 Sigsbee St., S. E., Grand Rapids, Mich.
Miss Laura Wright, 1921 ..... Morning Sun, Ohio

THE SUDAN

Miss Mary E. Cole, 1919 ..... Khartum North
Miss Elsie E. Grove, 1912 ..... Doleib Hill
Miss Marguerite McClellan, 1926 ..... Khartum North
Miss Mary Jane McKnight, 1922 ..... Khartum North
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss C. Blanche Soule, R.N., 1921 ..... Nasir
Miss Frances Turk, R.N., 1921 ..... Khartum North

NOW IN THIS COUNTRY

Miss Una Cole, 1918 ..... c/o E. B. Kinne, Blockton, Iowa
Miss Ray Huffman, R.N., 1924 ..... 315 E. Fourth St., Oklahoma City, Oklahoma
Miss Aulora R. McIntyre, 1911 ..... Lenox, Iowa

(Continued on 3rd page cover)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson—Cairo
*Dr. and Mrs. J. R. Alexander—Assiut
Dr. and Mrs. E. M. Bailey—Cairo
Rev. and Mrs. J. M. Baird—Behna
Dr. and Mrs. E. E. Elder—Cairo
Dr. and Mrs. W. T. Fairman—Cairo
Rev. and Mrs. Dalton Galloway—Beni Suef
Dr. and Mrs. H. K. Giffen—Assiut
Rev. and Mrs. L. A. Gordon—Alexandria
Rev. and Mrs. E. E. Grice—Mansura
Rev. F. D. Henderson—Assiut
*Dr. and Mrs. L. M. Henry—Assiut
Dr. and Mrs. W. W. Hickman—Assiut
Mr. and Mrs. F. S. Hoyman—Assiut
Dr. and Mrs. H. S. Hutchison—Tanta
Rev. and Mrs. E. R. Jamieson—Fayoum
Rev. and Mrs. W. B. Jamison—Tanta
Rev. and Mrs. H. E. Kelsey—Tanta
Dr. and Mrs. C. A. Laughead—Tanta
Dr. and Mrs. F. C. McClanahan—Assiut
Dr. and Mrs. N. D. McClanahan—Assiut
Prof and Mrs. M. C. McFeeters—Assiut
Rev. and Mrs. H. A. McGeoch—Alexandria
Dr. and Mrs. R. T. McLaughlin—Cairo
Mr. and Mrs. W. W. Nolin—Alexandria
Dr. C. A. Owen—Assiut
Dr. and Mrs. C. P. Russell—Assiut
Rev. and Mrs. W. J. Skellie—Luxor
Dr. and Mrs. A. A. Thompson—Assiut

ON FURLOUGH

Dr. and Mrs. C. C. Adams—99 Claremont Ave., New York City
Dr. and Mrs. R. W. Caldwell—500 Schaff Bldg., Philadelphia, Pa.
*Dr. S. G. Hart—New Wilmington, Pa
Mrs. F. D. Henderson—542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. T. Moore—519 Kenilworth Ave., Wheaton, Ill.
Mrs. C. A. Owen—618 S. 2nd Ave., Washington, Iowa
Dr. and Mrs. H. E. Philips, Lowry Hall,—834 Ridge Ave., N. S., Pittsburgh, Pa.
Rev. and Mrs. W. H. Reed—49 North Ave., Washington, Pa.
Dr. and Mrs. F. S. Thompson—38 Alexander St., Princeton, N. J.
*Rev. and Mrs. R. W. Walker—517 Linden St., Ann Arbor, Mich.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter—enroute
Rev. and Mrs. J. C. Alter—Zafarwal
Dr. and Mrs. M. M. Brown—Sargodha
Dr. and Mrs. J. G. Campbell—Pasrur
Dr. and Mrs. H. C. Chambers—Rawalpindi
Rev. and Mrs. E. V. Clements—Lyallpur
Rev. and Mrs. J. H. Colvin—Gurdaspur
Rev. and Mrs. J. B. Cummings—Rawalpindi
Prof. and Mrs. W. J. Downs—Rawalpindi
Dr. and Mrs. H L. Finley—Taxila
Rev. and Mrs. R. A. Foster—Sialkot
Rev. and Mrs. A. W. Gordon—Taxila
Dr. and Mrs. D. R. Gordon—Rawalpindi
Rev. J. C. Heinrich—Martinpur, Sheikhupura District
Rev. J. A. McArthur—Sargodha
Dr. and Mrs. J. A. McConnelee—Gujranwala
Rev. and Mrs. Robert Maxwell—Sialkot
Mr. W. H. Merriam—Gujranwala
Mr. and Mrs. C. C. Millson—Gujranwala
Rev. and Mrs. Hugh M. Milne—Gujranwala
Rev. and Mrs. H. S. Nesbitt—Sialkot
Dr. and Mrs. S. C. Picken—enroute
Miss Gwynaeth R. Porter, R.N.—Sialkot City
Rev. and Mrs. W. H. Ross—Sheikhupura
Mr. and Mrs. C. A. Stewart—Dhariwal
Dr. and Mrs. H. J. Stewart—Gujranwala
Rev. and Mrs. J. H. Stewart—enroute
Dr. and Mrs. R. R. Stewart—Rawalpindi
Rev. and Mrs. Wm. Sutherland—Campbellpur
Mr. and Mrs. F. A. Whitfield—Gujranwala

ON FURLOUGH

*Rev. and Mrs. O. Crowe—New Wilmington, Pa.
Mrs. J. C. Heinrich—150 N. Elm St., Oberlin, Ohio
Mrs. J. A. McArthur—220 E. Chillicothe Ave., Bellefontaine, Ohio
Rev. and Mrs. K. MacKenzie—512 W. 172nd St., New York City
Dr. and Mrs. J. G. Martin—S. Ryegate, Vt.
*Dr. and Mrs. J. H. Martin—New Concord, Ohio
Mrs. W. H. Merriam—Parma, Idaho
Rev. and Mrs. P. A. Miller—858 Sherman St., Hartford, Conn.
*Dr. and Mrs. E. L. Porter—541 Spring St., Wooster, Ohio

THE SUDAN

Rev. and Mrs. W. J. Adair—Nasir, Sobat River
Rev. and Mrs. J. Lowrie Anderson—Khartum
Rev. and Mrs. Leander Finley—Omdurman
Rev. and Mrs. J. A. Heasty—Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure—Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight—Khartum
Rev. and Mrs. Glenn P. Reed—Doleib Hill, Malakal
Dr. and Mrs. R. F. Shields—Khartum
Dr. and Mrs. P. J. Smith—Nasir, Sobat River
Dr. and Mrs. L. B. Ulsh—Nasir, Sobat River

ON FURLOUGH

*Dr. and Mrs. G. A. Sowash—New Wilmington, Pa.

ETHIOPIA

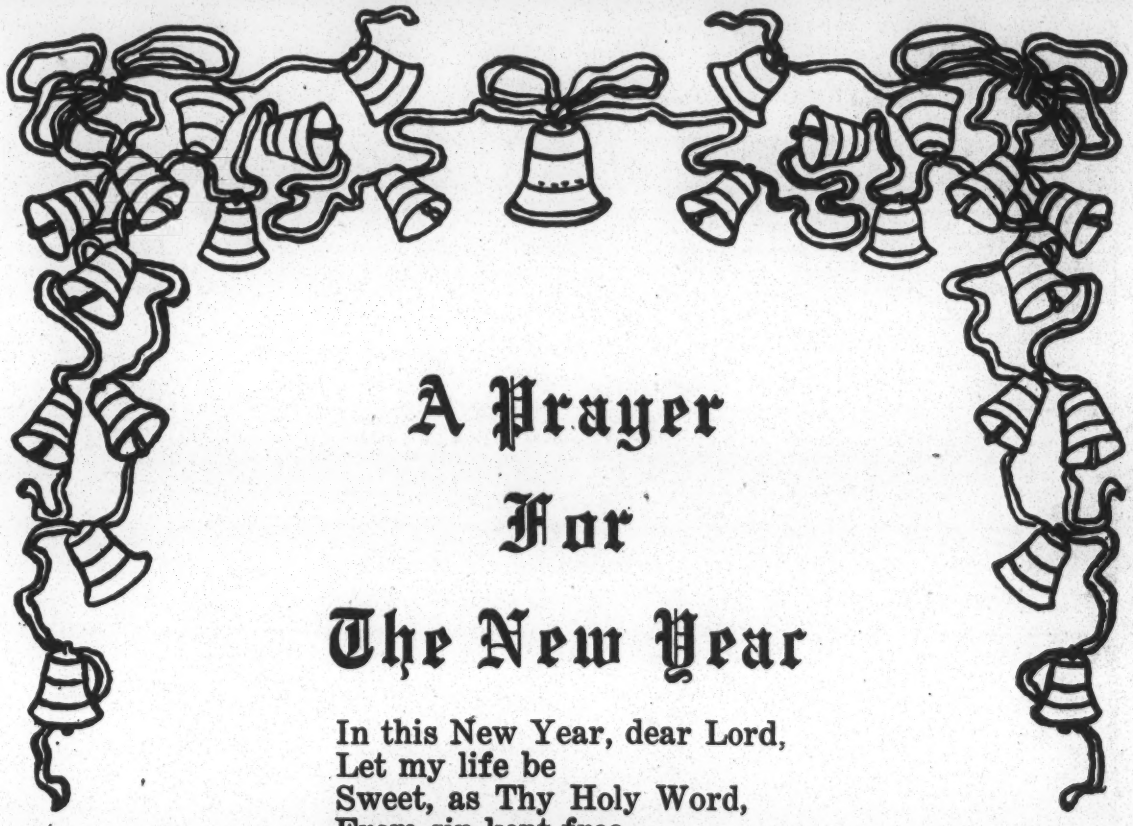
Dr. and Mrs. John A. Cremer—Addis Ababa
Dr. and Mrs. V. F. Dougherty—Gore, via Gambela, Sudan
Dr. and Mrs. Robt. W. Hockman—Addis Ababa
Rev. and Mrs. C. F. Kenneweg—Gore, via Gambela, Sudan
Mr. Fred L. Russell—Addis Ababa
Mr. and Mrs. Phil R. West—Sayo, via Gambela, Sudan
Dr. and Mrs. H. J. Wilson—Sayo, via Gambela, Sudan

ON FURLOUGH

Rev. and Mrs. Bruce B. Buchanan—133 S. 9th St., Monmouth, Ill.
Mrs. Fred L. Russell—Grandview, Wash.

(*) Retired from active service.

A LITTLE TIME APART



A Prayer For The New Year

In this New Year, dear Lord,
Let my life be
Sweet, as Thy Holy Word,
From sin kept free.
May every day thereof
Be as a page
Whereon is writ Thy Truths
For ev'ry age.

In this New Year, dear Lord,
Let my life be
Like as Thy Sabbath Day,
Holy to Thee.
May holy thoughts be mine
Hallow'd and blest,
May I each day this year
Give Thee my best.

In this New Year, dear Lord,
Let my life be
Like as Thy House of Prayer,
Sacred to Thee.
May I throughout this year,
Vowing in prayer,
Promise to faithful be
Truth to declare.

Mrs. Charles Wright Fulton,
Secretary of Prayer Groups.

Principal Mission Stations Underlined — Others marked +
Railroads Completed —— Railroads Projected ...

Missionary Review of the World